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GRAND CAIRO, MOUNT SINAI
AND BACK

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SOME REMARKS
ON THE

ORIGIN OF THE
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ROBERT Lord Bishop of C...

The Society of Antiquaries, London

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A
JOURNAL
FROM
GRAND CAIRO to MOUNT SINAI
AND BACK AGAIN.

Translated from a MANUSCRIPT,
Written by the Prefetto of *Egypt* in company with
the Missionaries *de propaganda fide* at *Grand Cairo*.

To which are added

Some REMARKS
ON THE
ORIGIN OF HIEROGLYPHICS
AND THE
MYTHOLOGY of the ancient Heathens.

By the Right Reverend

ROBERT Lord Bishop of CLOGHER.

Dedicated to

The Society of ANTIQUARIES, London.

LONDON,

Printed by and for WILLIAM BOWYER. MDCCCLIII.

JOURNAL

GRAND CAIRO to MOUNT SINAI
AND BACK AGAIN

Written by the Rev. Dr. J. G. Thompson, in company with
the Missionaries of the American Church at Grand Cairo
To which are added

SOME REMARKS

ON THE
ORIGIN OF HIEROGLYPHICS

AND THE
MYTHOLOGY OF THE ANCIENT EGYPTIANS

ROBERT LONG, Bishop of Ceylon



LONDON
Printed by and for W. H. & A. CO. MEDICAL

TO THE
Society of Antiquaries,
L O N D O N.

GENTLEMEN,

BEING possessed of the original Journal from *Grand Cairo* to *Mount Sinai*, mentioned by my worthy friend [a] Dr. Pococke in his Travels through the East; which was written by the Prefetto of *Egypt*, who set out from the Convent *de propaganda fide* at *Grand Cairo*, A. D. 1722, I think proper to communicate to you a translation of it; in hopes of exciting you, who are now erected into a Society of Antiquaries, to make some enquiry into those ancient characters, which, as we learn from it, are discovered in great numbers in the Wilderness of *Sinai* at a place well known by the name of *Gebel el Mokatab*, or the *Written mountains*, which are so particularly described in this Journal, that it is impossible for an inquisitive traveller to be at a loss in his searches after them. By carefully copying a good quantity of these letters, I should apprehend that the ancient Hebrew character, which is now lost, may be recovered.

[a] Pococke's Trav. Vol i, p. 147.

I do not suppose such a copy of them, as would be sufficient for the end proposed, could be taken by any traveller in the time ordinarily allowed for a journey between *Cairo* and *Mount Sinai*; but I imagine, if a person was sent on purpose to live for some time at *Tor* on the coast of the *Red-Sea*, he might make such an acquaintance with the Arabs living near the *Written mountains*, by the civility of his behaviour, and by frequently making them small presents, that it would be no great difficulty in six months, or thereabouts, to attain the desired end.

As this will require a good capacity and industry in the person employed, and likewise must be attended with some expence; I do not know whom to apply to more properly than to your honourable Society to look out for a suitable person to be employed on this errand. As to the expence, I am willing to bear any proportion of it which you shall think proper, in order to have this design thoroughly effected.

AN EXACT
JOURNAL
FROM
CAIRO to MOUNT SINAI,

Begun the First of *September*, 1722.

Sept. 1. ALL our companions having assembled at my house, viz. Choga Abraham Moffaad, Jacob Uhabez Abdelaziz, merchants; also Monf. Beraoue, the son of a French merchant, and three brothers, James of *Bobemia*, missionary *de propaganda fide*, Elias of *Aleppo*, of the Society of Jesus, and Charles, of the Franciscan order, superior of the Capuchins; about three o' clock in the afternoon, after a brotherly embrace, and having taken leave of all the rest of my domestics and friends, we went to the convent of the monks of *Mount Sinai* that dwell here at *Cairo*; immediately going from whence, we arrived at the famous gate called *Babel Naaser* [a]; where we made some stay to take an accurate view of that ancient and magnificent piece of building. And in the mean time the whole caravan being assembled we departed under the conduct of one of the Surbassi, and being accompanied by several orientals who were friends to the *Cairo* merchants, we directed our course due East, among those ruins and ancient monuments which remain of [b] *the city of the Sun*, as is most probable, which are now every where interspersed with Turkish

[a] Or *Baab el Naasar*. See O&A. 16.

[b] Alias *Helicopolis*.

sepulchres. And after a journey of a good half hour from the gate of the city, we arrived at a place called [c] *Ukalt Elbakaar*, to which the aforementioned buildings, towers, or other ruins, extend ; which time has for the most part consumed. In this place the monks of *Mount Sinai* have an ancient house, formerly sufficiently large and famous, and built of cut stone ; but unless it be soon repaired by the forementioned monks, it will add to the number of its neighbouring ruins. Here we staid all night with our camels, and other beasts, being tolerably well accommodated ; and only incommoded by the noisy sonnets of our Eastern friends, who, according to the custom of the country, designed these their unharmonious vociferations as a compliment.

Sept. 2. AT break of day we all arose, and having loaded our fifty camels (for of that number our caravan consisted) we took leave of our Cairo friends, and about five in the morning departed from this place, some on horses, some on camels, and some on dromedaries ; but I for curiosity, as well as conveniency sake, made myself be carried after the manner of the Turks in a *Mohie*, but sitting after our own fashion ; two of which seats are fixed on a camel hanging down on either side, carrying two persons ; which kind of carriage, when persons are accustomed to it, is convenient enough. But Mr. Beraoue unfortunately chose a fine horse, which as he was not able to manage, would have broke his neck, if he had not soon dismounted, and changed it for a camel.

AND pursuing our journey after a good hour we passed through a place called by the inhabitants *Sibel alem*, the part of which that remains to the right hand of the road, is very agreeable, consisting of a tower or mosch surrounded with trees, which afforded a pleasant prospect, with ripe dates hanging down from them.

[c] Or *Ukalt el Babaar*. See Oct. 15.

AFTER three quarters of an hour we passed by another place called *Matharca*, which lay on the left hand of the road, and is very pleasantly situated in the midst of trees; and in this place the learned for the most part agree formerly stood the [*d*] *city of the Sun*. Of whose antiquities there is nothing now remaining but one obelisk, which is sixty six feet high, and has each side, which is seven feet eight inches broad, engraved all over with hieroglyphical characters, and stands about half an Italian mile beyond the village. This obelisk stands upright, but there is another near it, of the same magnitude, which lies upon the ground.

CONTINUING our rout for an hour and a quarter we passed by another village called *El Marge*, which lies on the right hand of the road, and like those before mentioned, was surrounded with palm trees. And after another hour, that is, about nine o' clock, we came to a place called *Chanke*, where having pitched our tents, we refreshed ourselves, after having suffered much from the burning heat of the sun. Here the inhabitants of the place, who are called *Bedwins*, live in tents after the manner of the Arabians. It was piteous to behold the poverty of those habitations under a poor tent, I might indeed say under a black piece of coarse canvas, subdivided into three apartments; in the most retired part of which the women have their habitation; in the middle some of the men and women live promiscuously; and in the outermost are kept all the beasts and cattle of the field, the cocks and hens, and goats. Which seemed to me to be a lively representation of the manner of habitation practised by the ancient patriarchs Abraham, Isaac, and Jacob, etc.

Sept. 3. AFTER three o' clock in the afternoon we departed from this place, and after an hour's journey we lost sight of that chain of [*e*] mountains, which we saw towards the south, at a

[*d*] Quære how does this agree with what he said in his last day's journey?

[*e*] Possibly it was somewhere hereabouts that Moses turned to go and encamp

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great distance from us. And a little after we saw towards the north several hills of sand, appearing not unlike our hills in *Italy* when covered with snow, and which continued in view for three hours, but at length when it was late in the evening we lost sight of these also; but, as I am told, they reach all the way to *Damiata*. Here then we rested ourselves at about a quarter after eight, remaining all night in the open air; not far from another caravan, which was more numerous than ours, and had stopped in this very place, though it had set out before us.

Sept. 4. EARLY in the morning about half an hour after four we departed from hence, directing our journey always either due east, or east-north-east, through a number of little hills that were interspersed here and there; till we stopped about half an hour after ten, in an agreeable spot of ground, adorned with a beautiful verdure, where when we had dined we departed from thence about one in the afternoon. And about five came to a parcel of ragged mountains called *Hubebi*, situated towards the south, and after we had continued our rout for three hours we rested about eight o' clock.

Sept. 5. HAVING risen at midnight along with the moon, we departed from this place about half an hour after one; and making our way over hills, as the day appeared, we perceived we were got over the mountains, and were upon the descent, which declined very gently and gradually. At three quarters after seven we passed by *Hagirut*, on the left-hand of which are two places where there is water that is barely tolerable for men to drink, but full good enough for the camels. The Arabs often take possession of these places in the time of war.

SOON after we had passed by this place, still continuing on the descent, we discovered the *Red-sea*, and some ships in port,

before *Etham*, when according to the observation of Pharaoh he seemed to be *intangled in the land*; or in that ridge of mountains which lay towards the south. See *Exod. xiii. 20. xiv. 2, 3.* and *Shaw's Trav. p. 345.*

two of which were then actually departing towards *Gidda*; and having passed by much such another place as *Hagirut* called *Bir-el Suefs*, where there is good water for camels, we came at length safe and sound about three quarters after ten in the morning to Suez. Where, having left the gate of the city upon our right-hand, we pitched our tents on the outside of the walls on the sea shore, with the city to the south of us, and the sea to the north-east; and remained under our tents during the heat of the day.

THE city of *Suefs* is small and insignificant, and its walls half in ruins, with three small turrets or moschs, situated in 29 degrees 50 minutes of north latitude, at the extremity of the Red-sea, having the sea to the east, and the port to the south, which is surrounded on the east side by an island, and in which there were then ten ships that were preparing to set sail by the first opportunity, but whose companies at present composed the greatest part of the inhabitants of that city. And when they are gone, then the remainder of the inhabitants return towards *Cairo*, and leave only one or two persons behind to guard the place; and all this on account of the great scarcity of water and victuals, for nothing will grow thereabouts; and there is no water nearer than six or seven hours journey towards the north-east; to bring which the camels set out about four o'clock in the afternoon, and having arrived about midnight, as soon as they have filled their vessels, they return, and generally arrive again at *Suefs* about eight o'clock in the morning, selling one small vessel of water for three or four *medinas* [*f*], and the larger vessels for eight or ten *medinas*, according to the demand made for it.

NOT far from our tents there was a little hill, or rather a gentle rising ground; where were the ruins of some ancient buildings, which they say are the remains of some famous city. There are also on this hill two cannon which lie on the ground, and

[*f*] A *medina* is 1 d. $\frac{2}{3}$ English money.

which

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which upon viewing narrowly I perceived were cast by the Turks, because upon the lesser of them were Arabic characters wherein the year was mentioned when they were made, which, upon computation, I found to be about one hundred and ninety-seven years ago. The less was ten feet long, and its bore about seven inches and three quarters French measure wide; the larger, of a more ordinary kind of workmanship, was near twice as long, being nineteen feet long, and its bore seven inches and a half wide. There were also several other cannons lying in the city made of brass, but cast with more skill than those before mentioned.

Sept. 6. WE set out from this place early in the morning, and to avoid going a great way about, round the northern point of this arm of the *Red-sea*, we went by boat from this part of *Africa* to that part of *Asia*, which lies directly over against it, at the distance of one quarter of an Italian mile; and while we were in our passage, we actually met some ships going to *Suez* to purchase the water, which, as I mentioned before, was brought thither to be sold on camels backs from the mountains.

AND now having passed the *Red-sea*, the heat of the sun being excessively great, we again loaded our camels, and departed from our landing place about eleven o' clock, and after a journey of three hours to the east-south-east, leaving some [f] mountains at a great distance towards our left-hand, and having the *Red-sea* on our right, we rested about two o' clock near certain fountains called *Ain el musa*, or the fountains of Moses, situated among little hills, which I went to, and found the water tolerably good, but with a little saltiness; and no sooner does it rise out of the bowels of the earth, but it is lost again in the sand, or, as I may say, is in the day time instantly absorbed by the burning and thirsty sand, but at night it seems to flow further than it

[f] The mountains and castle of *Sedur* or *Shur*. See *Gen. xv. 18.* and *Po-cock's Trav. p. 139.*

does

does by day, as may be seen by the traces it leaves behind. But I believe, if the place was cleansed (for it is very full of dirt and mud) the water would be sweeter, and that there would be a larger current; for there are three springs which run not far from each other, into which the Arabs permit the camels to enter when they drink.

FROM these fountains may be plainly seen a wonderful [g] aperture in the mountains on the other side of the *Red-sea*, thro' and from which the children of Israel entered into the *Red-sea*, when Pharoah and his host were drowned. Which aperture is situated from these fountains of Moses west-south-west, and the breadth of the sea hereabouts, where the children of Israel passed it, is about four or five hours journey. But from *Suefs* by land to these fountains would be seven or eight hours journey.

THE place where we then were is called *Sedur*, where we rested ourselves till sun-set. At last, about a quarter after six we set forward on our journey, going in the dark through the desert of *Sedur*, wandering here and there out of our road; till we stopped about midnight to take a little rest upon a small hill of sand, where they say there are abundance of serpents, but, thanks to God, we received no harm.

Sept. 7. ABOUT three quarters after six in the morning we again began our travels, journeying through the desert of *Vardan* [b], still moving more and more from the *Red-sea*. In this desert we stopped to refresh ourselves, about three quarters after ten, at about three leagues distance from the *Red-sea*. And after dinner (here I was very much out of order) we again set forward about three quarters after three o' clock, travelling thro'

[g] Called by Moses *Piha-hiroth*, or the *mouth*, or *opening* of *Hiroth*, *Exod* xiv. 2. and by the Greeks *Clyfma*. *Philost.* lib. iii. cap. 6.

[b] Or *Quardan*. Pocock's *Trav.* p. 139.

the plains in excessive hot weather, till eight at night, when we rested.

Sept. 8. FROM this place we departed about three o' clock in the morning, making our way over several hills and vales, which brought us towards the mountain *Gebel Hamam el [i] Faran*. And about seven o' clock we found several trees, and some verdant spots of earth in the midst of the barren sand. And there came from the mountains a most delightful breeze, which sensibly refreshed my bowels; so that I was surprizingly restored to my health.

AT length we entered into an exceeding pleasant and agreeable wood at the foot of the aforesaid mountain of *Hamam el Faran*, and rested ourselves at three quarters after eight in a place called *Garundu*; which is a small, but most delightful valley, full of certain trees with which it is beautified, and which emit a most agreeable odour, not unlike the smell of the balsam of *Peru*. There are also in this place many palm trees, and in the bottom of the vale is a rivulet that comes from the aforementioned mountain, the water of which is tolerably good, and in sufficient plenty, but is however not free from being somewhat bitter, tho' it is very clear. After it has run through this valley for some hours towards the west, it then empties itself into the *Red-sea*. Many think this to be the place mentioned *Exod. xv. 23.* where it is said of the Israelites, that *when they came to Marah, they*

[i] In this journal of *Oct. 8.* these mountains are described under the character of the mountains of *Hamam el Pharaone*, or the baths of *Pharao*; which I suppose to be a mistake in the people of the country, who not knowing why these baths should be called the *baths of Faran*, or rather *Paran*, have given them the name of the *baths of Pharao*. But in the times of Moses this whole country was known by the name of the wilderness of *Paran*, *Gen. xxi. 21.* *Num. x. 12. xii. 16. xiii. 3. 26. 1 Sam. xxv. 1.* whence *Mount Sinai* was also called *Mount Paran*, *Deut. xxxii. 2. Hab. iii. 3.* and therefore probably these baths were originally the baths of *Paran*. See Pocock's *Trav.* p. 139.

could

could not drink of the waters of Marah, for they were bitter: till the Lord shewed unto Moses a tree, which when he had cast into the waters, the waters were made sweet.

Sept. 9. WE departed from this delicious place at one o' clock after midnight; but behold, scarce were we got out of the valley, when our guides found that two of their camels were missing, which had been stolen by some thieves during the night time. And therefore they stopped the caravan, till they went in search of their lost camels; but not being able to hear any tidings of them, we proceeded on our journey all that night and the next day till a quarter after eleven, without suffering any great inconveniencies from the hills and vales we passed over, upon which we met with several green tufts, and prickly trees, called in Arabic *Chafem*, though on either hand of us our road was bounded with huge and rugged mountains. And having taken a moderate dinner under one of these mountains of marble, we departed from thence at three quarters after three; and continuing our journey still in a sandy, but tolerably even road, though between hills and mountains on every side, we came, towards the setting of the sun, to a large and spacious plain, which had a gentle ascent up to it, but was itself environed by mountains: After we had passed this, we came about nine o' clock at night by an easy descent to a valley called *Nesô*, which was about a league distant from an Arab village of the same name, where was a spring of exceeding good and delightful water.

Sept. 10. HAVING pitched our tents, we remained here in order to provide ourselves with water, till four o' clock in the evening; at which time we again set forward on our journey, and as soon as we had passed the aforementioned valley we began to rise over hills and mountains by a tolerably easy ascent, till having as it were overcome the mountain, we rested at a place called *Chamil*.

Sept. 11. IN the morning at a quarter after five we departed from this place, and through a rugged road, in which there lay a great many blocks of marble, with great difficulty we got up a very high mountain. In this road, on each hand of us, were exceeding high mountains, of the most beautiful granates of various colours, but chiefly red. At length, about three quarters after eleven we reached the summit of the mountain, or rather of the mountains, but with great difficulty, and from this place we were able to discover *Mount St. Chatherine*. And from thence, descending by a tolerably easy road, we came to a valley in a plain, where, at a place called *El Barab*, we stopped at three quarters after one; and having made a short meal under a tree, we set forward again about two o' clock; going up the mountain, by a road neither very steep nor rugged, which when we had gotten the better of, we began to descend again by a tolerably open road to a valley between two exceeding high mountains of marble. And as soon as we had arrived at this valley, which was about sun-set, we immediately turned our course to the left; where we also came to another valley, beset with high mountains on either side, and having got to the top of the hill we rested ourselves, at a place called *Marab*, about half an hour after seven, where we staid all night, greatly distressed with the sharpness and severe coldness of the air. From this place to *Mount Sinai* the road is tolerably even and pleasant, with mountains of granate marble on either side.

Sept. 12. HAVING risen a little after midnight, we departed from this place about half an hour after two, and going thro' a sandy road, which lay in a valley between mountains, we came about sun-rise to a most pleasant and agreeable place called *Barak*, where was a very delightful wood, which appeared the more charming, because hitherto our road had lain only over rocks, and hills, and mountains, the very sight of which alone was sufficient to terrify the traveller. And having amused ourselves

selves for the space of an hour with the delightfulness of this wood, we again proceeded on our journey, which led us twisting and twining between rugged mountains, sometimes eastward, sometimes northward, and sometimes southward, tho' we never were out of our way. And about eight o' clock we came to a rock, which stands by itself, where the Turks say the prophet Mahomet rested himself; and where, when he attempted to sit down, the rock yielded under him like the softest wax, and formed itself into the shape of a seat for him. There appears indeed a little hollow in the stone, which may have given rise to this tradition, and on that account the Turks approach the place with great reverence, stroaking the stone with the palms of their hands, and kissing it with their lips.

AND now continuing our journey towards *Mount Sinai*, in order to go the best road, we took a great circuit towards the left-hand, though there is another shorter and more direct road; yet because there are some steep ascents and descents in it, our guides chose the left-hand road, though the longer, as being better for the camels. And about three quarters after nine, as we were passing by a mosch, where a certain Shiech Saleh was buried, who is held by the Turks in great veneration, several of our guides and passengers went thither to receive a benediction; and that the camels and the rest of the beasts might be partakers of it, they brought from thence a small quantity of sand with which they sprinkled them.

AT length, about mid-day we discovered some square buildings in the neighbourhood of *Mount Sinai*, which, as I was informed, the Arabs made use of as repositories for their corn: and on the other side, upon the left-hand, we discovered the garden belonging to the convent full of trees, which is situated just at the foot of *Mount Sinai*. And going in a south-west direction, when we came just over-against the aforesaid garden, we saw another vale lie open to the south-east, in the middle of which, at

the distance of half an hour, stands the convent of the holy *Mount Sinai*; to which all of us, partly out of devotion, and partly because of the difficulty of the road, ascended on foot between two exceeding high mountains, that to the north east called Mount [k] *St. Bessin*, and the other to the right called *Horeb* or *Choreb*. In the middle between these two mountains is situated the convent of *Mount Sinai* in twenty-eight degrees of north latitude: being built in an oblong figure, with only one great door, which directly faces the north-west, and looks into that vale through which we came. And this wall of the convent towards the north west as well as that to the south east are equally two hundred and four feet long of French measure. And the other two, one of which faces the south west, and the other the north east, are each two hundred forty five feet long, being for the most part built of square stones six feet and one third broad, but are of an unequal height, according to the inequality of the foundation. I measured the corner which looks towards the west, and it was forty five feet high.

AND forasmuch as the great door is always walled up, to prevent the incursions of the Arabs, immediately after the entrance of a new archbishop, which happened this very year, every other person who is desirous of going into the convent must be drawn up with a rope to a great window thirty feet high from the ground in that part of the wall which looks to the north east. And when one is got into the convent, there is nothing of curiosity to be seen, all the buildings and edifices, especially those which concern the friars or the religious, and the less chapels, being built of rude bricks in great confusion and irregularity, without either symmetry or order, making here and there crooked and dark passages with several ascents and descents; only the building of the great church of the Transfiguration of our Saviour Jesus Christ may be considered as worthy our observation,

[k] Q. *St. Episteme*. Pocock's *Trav.* vol. i. p. 143, 147.

which

which they say was built by the emperor Justinian; in length eighty feet, and in breadth fifty three; which breadth is diminished by a wall on either side at nine feet distance from the outward wall, for the conveniency of chapels which are made in it, as I shall hereafter mention; so that there remains only thirty five feet in the clear. In this great isle are three rows of pillars forming three naves, and the pavement is finely adorned with variety of figures in different kinds of marble. But the great altar is, after the custom of the Greeks, entirely gilt.

THE presbytery is of an oval figure both within and without; being adorned with Mosaic work, in which is represented the transfiguration of our Saviour Jesus Christ; and on the outside is the statue of the emperor Justinian, who was the founder of the church. Before the presbytery are four candlesticks, two of which are very magnificent, being six feet high, and made of brass richly ornamented; and of the like workmanship there are two more hanging down in the middle of the church, which are capable of holding several candles. There are besides many lamps hanging up and down in the church, some of silver, and some of gold; the most remarkable of which are those that hang in the presbytery, which are for the most part all of gold: but that which hangs in the great altar is also set with jewels.

NEXT to this church of the Transfiguration is the little church of the [1] *Bush*, which stands on the place where our Lord appeared unto Moses in a flame of fire out of the bush, as is described Exod. iii. 2. and is situated immediately adjoining to the wall of the presbytery; this chapel is ten feet broad and seventeen feet long; the pavement of it adorned with the same kind of work as that of the church; and the walls

[1] It is from this piece of history that this part of *Mount Horeb* is called *Mount Sinai*, the Hebrew for a *Bush* being *Sene*.

with porcellain, and there are in it several lamps both of gold and silver. This chapel, they say, was built by queen Helena, and the place where the bush grew is supposed to be directly under the altar, and is covered with plates of silver; over which stand two large candlesticks made of silver eight feet high. On the other side of this chapel are two other chapels, that to the south is called the chapel of the Seventy Martyrs, and that to the north is the chapel of St. James.

WHEN you come into the great church, there are on the south side three chapels; the first of St. John the Evangelist, the second of St. Simon the Stylite, and the third of the Saints Cosma and Damianus. And on the other side towards the north, there are also three more, viz. first of St. Andipe, secondly of the Saints Constantine and Helena, and the third of St. Mariana. This whole church is covered with lead.

BESIDES this church and these chapels, there are seventeen other little churches or chapels situated here and there in the convent: 1. that of St. Peter and St. Paul, which is tolerably large and roomy; 2. St. George; 3. St. Stephen; 4. St. Michael the archangel; 5. St. Basil, Gregory, and Chrysostome; 6. Demetrius the martyr; 7. St. Nicholas; 8. St. Moses and Aaron; 9. St. Sergius Wachus; 10. St. John Baptist; 11. St. Anthony the abbot; 12. of the five martyrs Eustratius, Euxendius, Barbarius, Orestus, and Eugenius; 13. St. John the Evangelist; 14. St. Katharine; 15 and 16. are two episcopal chapels; 17. is the garden where the friars are buried. And besides all these chapels there is one mosch with a turret for the Turks, which stands near the western door of the great church, for the preservation of which, they say, they have several immunities granted them under the hand of the prophet Mahomet. Beside this there is nothing in the convent remarkable.

THERE

THERE is no record when this convent was built, except what remains on a stone over the great door, the inscription on which is in Arabic characters, so ancient that none of us could read them except the year opv, which denotes 526. This stone, according to the tradition of the fathers of the convent, first stood over the chapel of the Bush, and was placed there by St. Helena ; but, after the great church, and the walls of the convent were built, this stone was moved out of its ancient place, and fixed in the wall where it now stands. But in my opinion, this history is without foundation, because St. Helena lived in the fourth century, whereas the aforementioned inscription belongs to the sixth century ; I rather therefore think that this stone was engraved and fixed up by the order of Justinian, who was the founder of the convent.

WHEN we first came into the convent, we were received by the fathers and brothers of the convent with the greatest affection and regard, and especially by the archbishop Jaanikius, who was the superior and president of the place ; and who gave us a very elegant supper ; and assigned us very convenient apartments, consisting of five chambers, in a part of the convent that was newly built : and also for our better accommodation indulged us with the liberty of going when we pleased into the garden, which is not permitted even to the monks. And we having there pitched a tent, dined and supped every day therein while we staid.

THE aforesaid garden is situated on the outside of the walls of the convent to the north west ; to which there is a passage underground from the convent, with iron gates to it. This garden is sufficiently spacious, and very well supplied with good water, with which it is daily watered, and by that means produces great quantities of all sorts of plants and herbs and trees ; such as almonds, apples, peaches, olives, figs, pomegranates, pears, and in particular most delicious grapes both red and white and as this month happened to be the season for ripe grapes, as well

as many other fruits, we gave a loose to our appetites; and the air of the place being exceeding fine and wholesome, we indulged our palates with great freedom and luxury.

THE temperature of the air seemed to me as moderate as if I had been in one of the most temperate climates of France in the month of September; the heat of the day not being excessive, nor the night air insufferably cold. However, I cannot but think, that the heat of this place in summer, as well as the cold in winter, must be almost insupportable, since, during the winter season, the snow falls here in great abundance.

Sept. 13. THIS day being Holy Sunday, we were invited to attend at church, as we usually did on other days; where the archbishop himself officiated, and sang the mass clothed in his pontificalibus, with the rest of the ministers that attended him in very sumptuous apparel, wearing on his head a sort of imperial crown made in silver, of exquisite workmanship: which when ended, we went to dinner in the common refectory of the convent, with the archbishop and the rest of the monks, who fed only upon one dish; and when we had done, standing upon our feet, and taking each of us a moderate piece of bread, all cut from one loaf, we then drank also all out of one cup, the archbishop beginning first; and when all had drunk, then we broke up, and departed; which ceremony is observed as a mark of mutual love and charity.

Sept. 15. AT two in the afternoon we went out of the convent to see the holy places thereabouts; and as soon as we got out we began to ascend the mountain, which is made tolerably convenient by the means of stone steps cut in the mountain up to *Mount Sinai*, to the number of fifteen thousand. The way to it is directly southward: and after an ascent of a small half hour we came to a most delicious fountain of cold water, that springs directly out of the rock, formed here
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into a kind of grotto, of which the Greeks tell many wonderful stories; but as they seem to me to be without foundation, I think it more adviseable not to repeat them.

GOING on further for another half hour we came to a small church or chapel, dedicated to the blessed virgin Mary; and going from hence along the steps, we came to a narrow part of the road which was adorned with a gate; where, they say, many confessionalary priests used formerly to sit, who heard the confessions of the pilgrims that came to visit these places, and were not permitted to proceed any further, till they had obtained remission of their sins; so that being made clean by the participation of this sacrament, they might proceed to obtain a benediction from the Lord, and mercy from God our Saviour, repeating as they went the third verse of the xxivth Psalm, *Who shall ascend into the hill of the Lord? and who shall stand in his holy place? Even he that bath clean hands, and a pure heart, etc.*

As soon as we had passed the gate we saw on our right hand a very high mountain towards the west, being almost perpendicular over us: towards the summit of which there grew, as it were in despite of nature, a beautiful green tree, which appeared as if it grew out of a wall. And at about the distance of another quarter of an hour, we came to another gate, which when we had passed, we entered into a beautiful plain, where there are two delightful cypress trees, and two olive trees, near to a well of sweet water, which, as they say, is only a collection of water that is made by the winter snows and rains. And to this part of *Mount Horeb* it was that Elias the prophet fled from the face of Jezebel, as is mentioned 1 Kings xix. 9. where it is said, that when he arrived at the Mount of God, *he came thither to a cave, and lodged there*; which cave exists to this very day, and is situated at the foot of *Mount Sinai*, and is now inclosed in a church that is built of red and white granate marble; the entrance into which is from the west. The dimensions of this

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cave

cave are in length five feet, in depth four feet, and in height four and a half: which when we had visited we returned to the well, and lodged all night under the olive trees. This plain where we lay was entirely furrounded with mountains, which formed two valleys, one of them extending itself to the south south west, and leading directly to the convent of the forty martyrs; the other stretching to the north west.

Sept. 16. EARLY in the morning before break of day we began to ascend the holy *Mount Sinai* from the aforefaid church of St. Elias, and found the ascent to be very sharp, so that unless the aforementioned steps had been made in the hill, by laying broad stones one upon another, we should have found the ascent to be exceeding difficult, it being much more steep than the ascent of the preceding day. The course of our road lay directly towards the south; and after an ascent of three quarters of an hour we were shewed the place, a little out of the road to the left hand, where the Mahometans say that Mahomet, together with his camel, was taken up by the angel Gabriel into heaven, and that this camel was of such a size, that it stood with one of its feet at Mecca, another at Damascus, a third at Cairo, and the fourth on Mount Sinai; where still remains the mark made by the impression of his foot in the very marble rock; which however the Greek monks acknowledge was made by themselves to gain the more esteem from the Turks towards this holy mountain, if not on account of its own sanctity, and the wonderful works performed there by God, yet at least on account of this miraculous impression of the camel's foot. Which accordingly hath prevailed on all Mahometans to treat this place with the highest regard.

AT length after a small quarter of an hour we arrived on the holy *Mount Sinai*; and as soon as we had got on the plain, which is on the top of it, we immediately saw a church and a Turkish mosch. Formerly indeed there was a large church built upon

upon this place, which almost covered and occupied as it were the whole plain; but this was destroyed by the Turks, who left one part towards the north for the use of the Christians, and reserved the other towards the south for the use of the Mahometans.

BEFORE you come to the church of the Christians there is a cave in the rock adjoining to it, into which there is a very narrow entrance. In this place, the tradition is, that Moses saw the glory of the Lord, as mentioned Exod. xxxiii. 21. *And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock; and I will cover thee with mine hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.* And accordingly it is said by common tradition, that it was in this cleft of the rock that Moses was hid by the Lord; where Moses nevertheless, that he might have a better view of the forementioned glory, having raised his head and body on high, left his entire figure impressed in the marble rock, to perpetuate the memory of this miracle. So that in the lower part of the rock there remains the impression as if it had been in melted wax, of his [m] knees and both his hands, and in the upper part the impression of his back and one half of his face.

AND going further on this plain we entered into the church that is contiguous to this rock just mentioned, which church is subdivided into two chapels, in the larger the Greeks perform divine service, and in the other the Roman catholics; and in this place they say it was that Moses received the two tables of testimony, as mentioned Exod. xxxi. 18. *And the Lord gave Moses in Mount Sinai two tables of testimony, tables of stone,*

[m] Quære, Might not the same chizzels that engraved the impression of the foot of Mahomet's camel, have engraved those also of the knees and hands of Moses? etc.

written with the finger of God. But on the other side of the mount, as I said, towards the south south west stands the Turkish mosch, built in the form of an oblong, in which are hanged up several vessels filled with myrrh, and other oblations which are customary with the Turks, who hold this place in the highest veneration; and I believe this mosch may be about seventy paces distant from the Christian church, the superficies of this plain on the top of *Mount Sinai* not being very large.

UNDER the Eastern part of this mosch there is another cave, greater than that of St. Elias, in which they say Moses commonly dwelt when he was upon the top of this holy mount; the door of which cave looks towards the valley which extends itself towards the south west. And in this valley stands *Rephidim*, of which there is mention made Exod. xvii. 1. where the Israelites murmured for want of water. From this mountain there is a fair prospect of *Mount St. Catharine*, lying towards the south west, and of the *Red-sea* towards the south and west. And after we had each of us performed our devotions, we immediately descended again towards the well on *Mount Horeb*, from whence we last came.

AND after we had dined we departed from thence at eleven o' clock through the valley which extends itself towards the north west, which conducted us as it were in a circle towards the south; and in this journey we met with several places that were formerly inhabited, as also with some churches, the most remarkable of which is that of St. Pantaleon; over which, towards the summit of the mountain, on the left hand towards the south east, there is a cave, in which two kings sons spent their lives in performing rigid penances. And a little further from this church we began to descend a very steep mountain for a whole hour; and when we came into the valley, we found a convent which is called the Convent of the forty martyrs.

THE Convent of the forty martyrs is situated in the midst of a vale, having *Mount Sinai* on the east and *Mount St. Catherine's* on the west. But before I had entered the convent, two Arabs came up to me, and saluted me very amicably, and after they had lighted their match from my pipe, they departed; waiting at some distance for the arrival of a monk that was our guide, who had staid behind with the rest of our companions, for I had come hither alone, having outwalked the rest: but upon their arrival the two Arabs stopped the rest of the company, and threatened to fire among them, if they did not deliver up the monk who was their conductor, and oblige him to come out from among them; which when it was done, they took him and bound him, and carried him off to the neighbouring mountains; saying to the rest, "Depart in peace, for we have no ill will to you, but have a reckoning to make up with this rascal of a monk;" who followed them without attempting to resist.

THIS affair gave my companions a great deal of concern; for though they seemed able to have set the monk at liberty, yet they well knew that if those two Arabs had made any noise, they would upon the least notice have had an hundred more come to their assistance. For when two young Greeks, who were well armed, were going, contrary to the opinion of the rest, to the relief of the monk, the Arabs began immediately to fire at us; upon which we all retired instantly towards the convent, and left the monk in their hands, with whom they soon made up their reckoning, and paid him in stripes the account which they had to make up with the convent, of which he was the interpreter and procurator.

THE Convent of the forty martyrs has a small church, and but very indifferent accommodations for lodging; only the garden is large and handsome, and well stored with all kinds of fruit, and is surrounded as it were with a wood of olive trees. There is likewise a reservoir of good rain-water, and a small

spring of fresh water, that runs through it from the mountains, which waters the garden and all the adjacent valley.

Sept. 17. EARLY this morning those of our company who were heal and strong departed to go up the mountain of *St. Catharine*, but I, with about half the company, staid behind in the convent. The history of which journey is as follows: As soon as they were departed out of the convent, they began their journey towards the south west, and after half an hour they began to ascend a very rough mountain, and difficult of ascent; for as there were no steps formed upon it, but the whole way was covered with small trundling stones, these gave way under the feet. In this road there is an abundance of curious stones, and pendent rocks on either side, that are wonderfully marked by nature with the most beautiful veins, which shoot forth in the resemblance of trees, whose branches are so very minute, and yet so very exact, that art could not possibly come up to it. And of these they brought back with them a good quantity.

AFTER an hour's travel they came to the water called *The water of the partridges*, where this most delightful spring breaks forth out of some rude marble rocks, which are of a black colour. This fountain, the Greeks say, broke out miraculously when the body of *St. Catharine* was carried from this mountain to the great convent, where her relicks are preserved to this day; at which time the bearers of her corpse being ready to perish with thirst, the partridges which attended her funeral from the summit of the mountain, conducted them to this place, and discovered the fountain unto them.

FROM this water, after three quarters of an hour, our travellers came to a plain from whence they were able to discover the summit of *Mount St. Catharine*; and after they had walked in this plain for a good half hour, they began again to ascend the mountain, the greatest difficulty of which is towards the top.

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So that the whole time of travelling from the convent of the forty martyrs to *Mount St. Catharine* may be looked upon to be about three hours.

ON the summit of this mountain there is a small plain, on which, according to the tradition of the Greeks, was brought and deposited by angels from Alexandria, the body of St. Catharine the virgin and martyr, who suffered under the emperor Maximin; and there remains still to be seen the mark of the place where her corpse was deposited, as you look towards *Mount Sinai*, which stands to the north east, at about four hours distance. The length of this [n] impression is seven feet in black and white marble granate, with a little mixture both of red and yellow spots. And about a year ago the monks built a small chapel over this tomb, seven feet eight inches broad, ten feet long, and six feet high.

FROM this mountain, which overlooks all the rest, there is an exceeding fine and extensive prospect. *Mount Sinai*, as I said before, lies towards the north east, the *Red-sea* to the west, as also *Tor*, a place situated on the Red-sea, at two days journey distance from hence. To the south appears that extended arm of the Red-sea, which is called the *Elanic gulph*, upon which the famous port of Elana formerly stood.

Sept. 18. WE departed from this convent of the forty martyrs at a quarter after seven, through that vale which extends itself directly towards the north west, and descending from the garden of the convent for a quarter of an hour, we came, as it were, through a wood of olive trees to the church and cave of St. Onuphrius, in which he spent a devout life for forty years. Which when we had visited, and had gone for another quarter

[n] Quære. Might not the same workmen that engraved the impression of the foot of Mahomet's camel, have engraved this also?

of an hour through the aforesaid valley we came to the stone which is called by the Greeks the stone of the Fountains; which Moses struck [o] twice with his rod, as is described Num. xx. 11. where it is said, *And Moses lift up his hand, and with his rod he smote the rock twice; and the water came out abundantly.*

Which aforementioned [p] stone or solitary rock is about twelve feet high, and about eight or ten feet broad, though it is not

[o] N. B. Here our traveller is mistaken in his quotation out of the Scriptures, for this is not the stone which Moses struck twice, as mentioned Numb. xx. 11. but the rock in the valley of *Rephidim*, where the children of Israel fought the Amalekites, before they arrived at *Mount Sinai*, as mentioned Exod. xvii. 7. whereas that stone which Moses struck twice, as mentioned Numb. xx. 11. is that stone which will be spoken of hereafter in this Journal, under the transactions of October 2.

[p] N. B. The Devil tempted our Saviour by quoting texts of Scripture; and as he hath continued ever since to endeavour by pious frauds to deceive, if possible, the very elect, he therefore exciteth men, of sometimes good intentions, to forge false miracles, to invalidate by that means, as far as lies in his power, those which were performed by our Saviour and his apostles. One flagrant instance of which among many, are those cursed and hellish frauds practised by the Grecian monks of *Mount Sinai*, in graving impressions in the rock of the foot of Mahomet's camel, and of the body of St. Catharine and of Moses; which would take off from the evidence which this wonderful rock of *Meribah* daily gives of the truth of the Mosaic history, if it was possible for the Devil to effect it. But as the marks in that stone are of such a nature as that human art is not capable of imitating them, the finger of God sheweth its own handy-work in the supernatural fissures, which are broken deep into the solid granate, in such a manner as not possibly to have been effected by human art. To convince the reader of which, I shall here give him a copy of the description of this remarkable stone, as I find it in the Travels of Dr. Shaw and Dr. Pocock.

The description of this rock, as given us by my friend Dr. Shaw, is as follows: "After we had descended with no small difficulty down the western side of this mountain, we came into the other plain that is formed by it; which is *Rephidim*, Exod. xvii. 1. Here we still see that extraordinary antiquity the rock of *Meribah*, Exod. xvii. 6. which hath continued down to this day without the least injury from time or accidents. It is a block of granate marble, about four yards square, lying tottering as it were and loose in the
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all of one equal breadth; it is a granate marble of a kind of brick-colour, composed of red and white spots which are both dusky in their kind; and stands by itself in the aforementioned valley as if it had grown out of the earth, on the right hand of the road towards the north east, whereon there remains to this day the lively impression of the miracle then wrought: for there are still to be seen the places whence the water gushed

“ middle of the valley, and seems to have formerly belonged to *Mount Sinai*,
 “ which hangs in a variety of precipices all over this plain. *The waters which*
 “ *gushed out, and the stream which flowed withal*, Psal. vii. 8, 21, have hollowed
 “ across one corner of this rock a channel about two inches deep and twenty wide,
 “ appearing to be crusted all over, like the inside of a tea-kettle that hath
 “ been long in use. Besides several mossy productions that are still preserved
 “ by the dew, we see all over this channel a great number of holes, some of
 “ them four or five inches deep, and one or two in diameter, the lively and de-
 “ monstrable tokens of their having been formerly so many fountains. It like-
 “ wise may be further observed, that art or chance could by no means be
 “ concerned in the contrivance: For every circumstance points out to us a
 “ miracle, and in the same manner with the rent in the rock of *Mount Cal-*
 “ *vary at Jerusalem*, never fails to produce a religious surprize in all who see
 “ it.”

The account which my worthy friend Dr. Pococke gives of it is this. “ Here
 “ they shew the rock which, they say, Moses struck and the waters flowed
 “ out, when God told him he would stand before him upon the rock of *Horeb*,
 “ which was afterwards called *Massah* and *Meribah*; it is on the foot of
 “ *Mount Serick*, and is a red granate stone fifteen feet long, ten wide, and
 “ about twelve high. On both sides of it, towards the south end, and at the
 “ top of the stone, for about the breadth of eight inches, it is discoloured as by
 “ the running of water; and all down this part on both sides, and at the top,
 “ are a sort of openings or mouths, some of which resemble the lion’s mouth,
 “ that is sometimes cut in stone spouts, but appear not to be the work of a
 “ tool. There are about twelve on each side, and within every one is an hori-
 “ zontal crack, and in some also a crack perpendicularly down. There is also a
 “ crack from one of the mouths next the hill, that extends two or three feet
 “ towards the north, and all round the south end. The Arabs call this stone
 “ the *Stone of Moses*.”

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out, six openings towards the south west, and six others towards the north east, and in those places where the water flowed, the clefts are still to be seen in the rock, as it were with lips.

WHICH when he had attentively observed we proceeded on our journey, going directly forward towards the north-west; and after a journey of a small half hour reached the end of the afore-said valley. Where we found a great plain, into which another valley opens itself, and extends towards the north east. In this great plain towards the south west, on a moderate rising, is situated the garden of the convent of Friars, which is guarded by the Arabs, and has a small stream of sweet water running constantly through it, and with which it is supplied; and in the said garden are nine very stately cedars, of which two exceed the rest in height, and are of a prodigious size; besides many other trees, such as apples, pears, vines, etc. The little Church of St. Peter and St. Paul stands in the bottom of the garden, as also a small building belonging to the convent, which is inhabited by the Arabs who watch the garden.

IN this great plain, which is on the outside of the garden, and which extends itself, as I observed before, towards the north east, that [q] transaction is said to have happened which is described Num. xvi. 32. concerning the rebellion of Corah, Dathan, and Abiram, when the earth opened her mouth, and swallowed up them and their families. This plain or vale is pretty near of one equal breadth, through which when we had travelled from

[q] Here our traveller and his informers are again mistaken in the history of the transactions of the Israelites; for the rebellion of Corah, Dathan, and Abiram did not happen while Moses was upon *Mount Sinai*, or in the neighbourhood of it. Nor till the Israelites had arrived at the foot of *Mount Hor*, which is quite at the other end of this promontory, and had refused to go and take possession of the land of *Canaan* after the return of the spies from thence, as mentioned Numb. xiv. 1. &c.

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the garden of the convent about a small half hour, we came to a place where the Greeks shewed us in the granate marble, which is of a brick-dust colour, (as most of the neighbouring mountains are) a hole or cavity, where, they say, Aaron cast the head of the golden calf, as is described Exod. xxxii. 4. when the people gave him the golden ear-rings which were in their ears, and *he received them at their hand, and fashioned it with a graving tool, and after he made it a golden calf.* And ver. 24. Aaron is represented as excusing himself, saying, *And I said unto them, Whosoever hath any gold, let him break it off; so they gave it me: then I cast it into the fire, and there came out this calf.* This cavity is indeed formed in such a manner as to afford some small resemblance to the head of a calf, having marks in it something like horns, and being in length about two feet and a half, in breadth two feet, and in depth two. At the bottom of it is earth or sand, which seemed to me to be about three feet deep; but I cannot be positive as to that, since we neither had time nor opportunity for extracting it out of the cavity, or *model* as the Greeks pretend it to be; much less could we discover any impressions of a nose or mouth, or of ears or eyes; wherefore, as the holy Scriptures speak of the formation of a whole calf, and not of an head only, there seems to me to be a good deal of reason for rejecting this piece of tradition. The Greeks however, to impose the more upon the ignorant, say, that though it rains ever so much, no water is seen to lye in this hole; they persist in this declaration, and alledge in proof of it [*r*] quotations out of the fathers, tho' Pere Claud Sicard says that last year he

[*r*] Quotations out of the fathers for proof of a matter of fact produced by persons who live upon the spot, seem to be an odd kind of argument. And the introduction of Pere Sicard's opinion in opposition to this declaration of the Greeks, seems quite as odd; for they do not assert that snow wont lie there, but only that rain will not, which father Sicard's assertion does not contradict.

found some snow actually lying in the cavity, and that it was quite filled with it ; whence it is reasonable to believe, that the cause why the rain doth not lie in it, is owing to some hole at the bottom of the cavity, which emits it as fast as it enters and has passed through the sand. But that in this place or hereabouts the Israelites worshiped the golden calf is somewhat probable, inasmuch as there are some rocks here twelve or fifteen feet high, upon which when the golden calf was set up, it might easily be seen and adored by all the people who were situated in this wide and extensive vale ; and further, because this place likewise answers and is situated directly overagainst another vale to the eastward, by which, they say, Moses descended from *Mount Sinai*, when he brought with him the tables of testimony, where, they say, it was that he broke them, when he came to the foot of the mountain.

GOING on our journey through this same valley, we came in a quarter of an hour from this place noted for the *head* to that garden, which we first saw, when we came to these parts ; here we found a spring of fresh water, and much fruit. And now having altered our rout towards the south east, at about the distance of a gun-shot from the garden, they shewed us a stone about two feet high from the ground, on which are engraved some unknown characters, which however, they say, were engraved by Jeremiah the prophet in honour of Moses and Aaron who were buried there. But this is what I give no credit to, since I find it written of the [s] burial place of Moses, Deut. xxxiv. 6. *But no man knoweth of his sepulchre unto this day.* At length in a small half hour from hence we arrived at the convent

[s] As to the burial place of Aaron it is positively said that he died and was buried upon *Mount Hor*, at the further end of this promontory from *Mount Sinai*. See Numb. xx. 28. xxxiii. 38. Deut. xxxii. 50. And Moses died on the top of *Pisgah* in the land of Moab, over against Jericho, Deut. xxxiv. 1, 5.

of *Mount Sinai*, making this day from the convent of the Forty martyrs hither a journey of two hours and a quarter. And having finished our progress, we saw every thing that was to be seen here with the greatest satisfaction.

Sept. 19. THE Greeks celebrated the feast of the blessed virgin Mary. And the archbishop again officiated, clothed in his *pontificalibus*; and when mass was done, we were, as usual, conducted to the refectory, where, before dinner, we had our feet washed by some of the monks, while the rest chanted their devotions during the operation. And as soon as the washing was over, every one according to his inclination and abilities gave for the use of the convent either one or two *chequins*. As for the rest of the time, while we staid there, nothing remarkable happened.

Oct. 1. ON this day we opened a chest, kept on the right hand of the presbytery, in which are preserved the relicks of St. Catharine; and the principal parts they brought forth to shew us, were the skull and left hand of this saint, having the flesh and skin on it, but quite dried up, and covered with beautiful rings. After we had been favoured with this sight we were permitted to depart; taking leave therefore of the arch-bishop, and the rest of the monks, we came out of the convent about noon, amidst the noisy clamours of the Arabs, by the same way that we entered. When we arrived at the place of *The head*, we stopped, and, having pitched our tents, were forced to continue there the remainder of that day whether we would or not. After a great deal of bustle, we at length made our contract with the Arabs, to carry us back a better road by *Tor* than that which we came; Accordingly,

Oct. 2. WE departed about two o'clock in the morning, and taking the same rout by which we came, we rested after three hours and a quarter's travelling, and stopped in a place where
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was good water, at no great distance from the [t] stone of Mahomet, and after we had laid in our provision of water we departed about eleven o'clock. And in about half an hour we again passed by the stone, where, as I said, Mahomet seated himself; and in another hour we entered the [u] shady wood before mentioned. About three o'clock we passed by a large [x] rock on our left hand, in which, as in that other rock which Moses struck with his rod, appear from the bottom to the top openings where water hath gushed out. Which when we had passed by, we stopped in an open plain, where we staid all night.

Oct. 3. ABOUT three quarters after three in the morning we departed from this place, and at four o'clock, being about day break, we turned out of the road by which we first came, and leaving the valley leading to *Marab* on the right hand, we entered into a large vale between very rude mountains, commonly called *Gebel Faran*, our course then pointing towards the north

[t] See page, 13. Sept. 12.

[u] This place is called *Barak*, see Sept. 12. p. 13.

[x] This is a very remarkable passage, it being the only place, that, in any book of travels, I have ever met with the mention of this second stone which Moses struck, though it is manifest from the Scriptures, that he struck two different stones, and at very different times. And as this is in a retired part of the wilderness, it is a wonderful confirmation of the veracity of the Mosaic history, for which reason, independent of all curiosity, I should think it worth while, to employ some person to go thither, who should be very particular in his description of it. The first stone which Moses struck, is mentioned in the xviith chapter of Exodus, to have been in the valley of *Rephidim*, and before the arrival of the Israelites at *Mount Sinai*. Whereas the second which Moses struck twice before the waters gushed out, is mentioned in the xxth chapter of Numbers as being in the wilderness of *Kadesh*; after the death of Miriam, and not long before the death of Aaron. So that there was about 38 years distance between the one transaction and the other.

west.

west. And passing through this vale by a tolerably easy descent, we found it adorn'd with trees and dates on both sides of us, here and there interspersed with the habitations of Arabs, and full of birds, which entertained us very agreeably with their charming notes. About three quarters after eight we passed by a place on a mountain upon our right hand, called *Kabegin*, which was entirely destroyed, nothing remaining of it but the ruins. And after a journey of another half hour we came to another ruined place, called [y] *Faran*, about a quarter after nine, situated likewise on our right hand. This was formerly a large city containing many convents of the Greeks: For it was an episcopal city, under the jurisdiction of *Mount Sinai*; and formerly had the famous Theodorus for its bishop, who wrote against the Monothelites. But at present nothing remains but heaps of the ruins of this famous city. Here we were obliged to stop on account of the disputes between the Arabs.

IN this place no one is suffered to put pen to paper, by reason of a tradition they have, that here was formerly a [z] river, and that when an European was going to write down a description of it, out of indignation it sunk under ground and

[y] This should be written *Paran*. Which place was famous in history so long ago as in the days of Abraham; the four kings who took his nephew Lot prisoner, having, first in their passage round the Dead sea, *Smote the Horites in their Mount Seir*, or Mount Hor, *unto EL-PARAN, which is by the wilderness*. And from whence this wilderness is frequently called the Wilderness of Paran. See note in page, 10. Sept. 8.

[z] This tradition is very remarkable. For as the author describes his journey from the second rock of Moses towards this place to have been through a vale by a tolerably easy descent, it is possible that this tradition may have arisen from the water which flowed out of this rock, and formed a river, which, as St. Paul describes it, *followed them* during their abode in that part of the wilderness, but probably dried up soon after their departure.

has disappeared ever since. We departed from hence soon after three, and after three quarters of an hour we again stopped at a place called *Magai*; where we found good water, with which we plentifully supplied ourselves.

Oct. 4. WE departed from hence about three quarters after four in the morning, and continuing our journey by a pretty sharp descent, got out at length from among the monstrous mountains of *Gebel Faran*, and came to a large plain, surrounded however with high hills, at the foot of one of which we reposed ourselves under our tents at about half an hour after ten. These hills are called *Gebel el Mokatab*, that is, *the written mountains*: For as soon as we had parted from the *mountains of Faran* we passed by several others for an hour together, engraved with ancient unknown characters, which were cut into the hard marble rock so high as to be in some places at twelve or fourteen feet distance from the ground: and though we had in our company persons, who were acquainted with the Arabick, Greek, Hebrew, Syriack, Coptic, Latin, Armenian, Turkish, English, Illyrican, German, and Bohemian, languages, yet none of them had any knowledge of these characters; which have nevertheless been cut into the hard rock with the greatest industry, in a place where there is neither water, nor any thing to be gotten to eat. It is probable therefore these unknown [a] characters contain some very secret mysteries, and that they were engraved either by the Chaldæans, or some other persons long before the coming of Christ. In this place where we this day rested there

[a] The learned allow that the ancient Hebrew character, having been diffused during the Babylonish captivity, is lost, and that it is the Chaldee character which we now use instead of it. The probability is therefore, that these characters are the ancient Hebrew character, which the Israelites having learned to write, at the time of the giving the law from *Mount Sinai*, diverted themselves with practising it on these mountains during their forty years abode in the wilderness.

are two roads, one leading through a valley to *Tor*, and stretching directly westward; the other road towards the north west, leading directly to *Suefs*. Here the Arabs refusing to carry us all according to our agreement to *Tor*, a violent bustle arose, till at length it was concluded we should go directly to *Suefs*, passing by the baths of *Pharao*, of which by and by. Thus submitting, whether we would or not, to the determination of the Arabs, the day following being

Oct. 5. WE departed at half an hour after six, and by that road which leads north west, proceeded towards the baths of *Pharao*; and continuing our journey through these mountains, which, they say, are also written with unknown characters like the others, we stopped at half an hour after nine in a plain totally surrounded with mountains. After dinner we went to a neighbouring valley which lay west-ward called *Megena*, where is a grotto cut with infinite labour in the marble rock, the entrance into which, is, by the injury of time and weather, for the most part obstructed by great stones; and even the cave itself almost half filled with sand. Being obliged to use the help of candles and other lights, on our entrance we came immediately to a great hall, supported on every side by rude unfinished pillars. This grotto we could perceive reached a great deal further, but on account of the excessive heats, we declined exploring it on, and we found that the further we went, the more the passage was obstructed with sand. At length we concluded that this cave was built for a [b] burial place to the Egyptians. But the inhabitants of the place, as well as the Arabs, say, that a certain Schiech, called Abuzelime, dwells in it, who drinks coffee continually brought from Mecca by birds, and pounded in mortars by an-

[b] This supposition is in my opinion a little extravagant, considering the great distance this place is from *Egypt*. But I see no reason why it may not have been made by the Israelites during their abode in the wilderness, for some publick use or other.

gels; with many other such like fables, which I do not think worth while to enumerate.

Oct. 6. WE departed from hence at three quarters after four, and having reached the top of a mountain by an easy ascent, about three quarters after seven we discovered the *Red-sea* lying to the west. We all however, travelled down on foot, the descent being pretty sharp; and a little afterwards came to a plain, where we proceeded on streight forward between the hills; and at ten o'clock, coming out from among the mountains towards the north west, we approached to the sea shore; and continuing our journey till half an hour after eleven we then stopped, and rested ourselves in a plain at about an hours distance from the sea; this we did on account of some fresh water we found here, of which we laid in a good quantity against our ensuing journey over the next mountains, at an hour's distance from us toward the east.

Oct. 7. HERE we remained till after mid day, and about two o'clock set forward keeping upon the sea shore; till about sunset we again left the sea, and arrived between the mountains by a tolerably easy ascent, after we had passed the mountain called *Gebel el Scheitan*, that is, the mountain of the Devil. Which as it is entirely of a black colour gives foundation for the Arabs to report, that the devil sometimes dressed his victuals under it, by the smoak of which it acquired that blackness. They relate also another fabulous history about a head erected on high towards the entrance into the mountains, upon the left hand of the road; being a very large stone, supposed to have been the head of a sea captain, whose name was Baube, which was cut off by the Arabs, and put on the summit of that mountain where it now remains, and that in one night's time it was turned into stone, and they say, should any one throw it down from the place where it is fixt, it would by next day be restored to its situation. But these are only the fables of the Arabs. Proceeding on by the dusk of the evening in the forementioned valley,

till

till three quarters after six, as it was full of trees, we rested there that night.

Oct. 8. WE departed from hence about sun-rise, and after a journey of three hours stopped, on account of a dispute with the Arabs, whether we should go or not to the baths of Pharao. And after a quarter of an hour we again set forward, still descending a moderate hill, till we came to a place where two roads meet, one leading directly to *Suefs*, and the other on the left hand to the baths of *Pharao*. Here a terrible dissension arose, and the utmost confusion, some taking the rout towards *Suefs*, and others going towards the baths of *Pharao*; till at length, after a dreadful contest those returned who had departed for *Suefs*, and all went on together by the valley which leads to the baths of *Pharao*.

AFTER a journey of two hours we got clear of the mountains, and came near the sea which lay to the west of us; and continuing our road towards the sea coast, after a journey of one hour we stopped. Then changing our rout to the left, we travelled southwards upon the sea shore, and came with our dromedaries to the baths of *Pharao*, which are about three quarters of an hour from the high road. Where being arrived we considered the place very accurately. It is at the foot of an exceeding high mountain, stretching from east to west till it terminates on the sea at about the distance of a stone's cast from it; and in this intermediate space the aforementioned mineral waters break forth, and bubble up, making three distinct streams, which run into the sea, and are so hot that a man can hardly bear his hand or foot in them. These waters have a salt and sulphureous taste, and leave a yellow tinge behind on the place from whence they issue, but are otherwise in themselves very clear and pellucid. At length we came to the fountain-head where are two caves or hollows in the mountain which diminish irregularly; that towards the left, being the largest, forms itself, as it were into a cham-

ber, into which when any person enters it raises as wonderful a sweat as if he was in a very hot bath. Hither many sick persons resort, and by sweating for forty days successively, and regular diet, and drinking the mineral water, recover their health.

THE water is often sent for to *Cairo*, by those that cannot conveniently come to the fountain, and frequently drunk at home with good success. The inhabitants of the place say, that if you put four eggs into any of the baths, three of them will be boiled, and the fourth will disappear. But this I give no credit to, unless I had seen the experiment. They are called [c] *Hamam el Pharaone*, that is, the baths of *Pharao*; because possibly it might formerly have been frequented by *Pharao*. Whence also the adjoining sea which is three or four leagues broad is called *Berke el Pharaone*, or the lake of *Pharao*. And as it is a good station for casting anchor in, a ship happened at this very time to be riding here at anchor waiting for a favourable wind to carry her to *Gidda*.

HAVING taken a careful view of this bath and the places about it, we departed to join the rest of our caravan: and overtook it late at night, situated on the sea shore in the valley of [d] *Gorondu* where the rivulet beforementioned empties itself into the sea; and is here both bitter and salt, and very disagreeable to the taste. We spent in this place a very uneasy night on account of the high wind, which drove the sand in great quantities upon us, and incommoded us very much.

Oct. 9. ABOUT sun-rise we departed, and in our course along the sea shore were still much disturbed by the high wind. Af-

[c] Hence possibly hot baths in England are called *hummums*. See also the note p. 12, Sept. 8.

[d] See Sept. 8. p. 10.

ter a journey of six hours, having left all the mountains, we travelled over several little hills and rising grounds, and rested in a place where were several tufts of green grass; and after we had refreshed ourselves with a moderate dinner, we travelled on again for four hours and a half, till it was pretty late in the night; and two hours before we stopped, passed a place near the sea where was a stream of excellent sweet water.

Oct. 10. THAT we might get beyond *Suez* we departed from hence soon after mid-night, but after a journey of two hours it was so dark that we were forced to stop whether we would or not, for fear of the camels falling. And at half an hour after four, it being dawn of day, we set forward again, and in seven hours came to the wells of Moses, called [*e*] *Ain el Musa*. Immediately upon our arrival there, all we who were on horse-back pursued our journey, and rode on before, to provide a ship to carry us all to the other side of the gulph. After we had taken some rest, the caravan came up to us about five o'clock; by which time the ship being got ready, we went aboard with all our concerns, and, when landed, lodged ourselves in our former [*f*] camp on the outside of the city of *Suez*. Here we found only two ships which were to sail in two days time.

Oct. 11. WE remained in our tents at *Suez*, being visited by the christians of the place, who also entertained us with an elegant supper.

Oct. 12. THIS whole day we saw those Arabs passing by who are the most inveterate enemies to the Arabs of *Mount Sinai*. And lest we should encounter them on the road, we staid on purpose till the following day.

Oct. 13. AND now imagining that all the Arabs, who were at enmity with us were gone by, we departed from *Suez*; and

[*e*] See Sept. 6. p. 8.

[*f*] See Sept. 5. p. 6.

after a journey of a good hour stopped at [g] *Bir el Suefs*, before described, and after a moderate dinner there, we again set forward, and when we were not far distant from [b] *Agirut*, we perceived a caravan of our enemies just over against us, which we all thought had passed by long ago; so that though they were going another road at the distance from us of a gun-shot, yet nevertheless our Arabs prepared themselves for battle, alighting from their camels, and marching on foot armed with lances, swords and guns; while four of the chief of them galloping their horses between the enemy's caravan and ours, attempted, by insulting them in this bravading manner, [i] to provoke them to an engagement. For though the camels of our enemy's caravan were much more numerous than ours, yet we were stronger in the number of armed men, so that they durst not attack us, but hastened their pace to pass by us; and it was not unpleasant to behold those that were in the rear galloping after the rest for fear we should take them prisoners. When they were gone, we soon after turned towards the road along which our enemies came, which was upon our right hand, and having passed *Agirut* upon our left hand, of which we have [k] already spoken, we continued our course between hills and rising grounds, interspersed here and there with tufts of green herbs, on which the camels fed, being about six Italian miles distant from the road which we passed in our former journey. At length we stopped when we were come three hours and a half from *Agirut* and seven hours and an half from *Suefs*, and when we were within sight of the mountains of [l] *Hubebi* which were about a good league distant from us towards the north.

Oct. 14. AT half an hour after four in the morning we departed again from this place, and about sun-rise saw seven

[g] See Sept. 5. p. 8.

[b] See Sept. 5. *ibid.* [i] Or at least to shew they were not afraid of them.

[k] See Sept. 5. p. 6. [l] See Sept. 4. p. 6.

animals called *Gafell*, and a good many hares feeding on the aforementioned green tufts. And having passed by the mountain *Hubebi*, at, as I said, about a league's distance, we stopped at half an hour after eleven, and at one o'clock after dinner we again set forward on our journey, and travelled till half an hour after five, when we stopped near a little hill.

Oct. 15. WE proceeded on our journey this morning at about half an hour after five, travelling as before between hills and rising grounds, and rested ourselves at half an hour after nine. And having quitted the road that leads by the village of [m] *Chanke*, we pursued our journey directly towards *Cairo*. For which place we set forward at half an hour after one, leaving those [n] sandy hills on our right hand through which we passed in our former journey. And a little before sun-set we mounted up a little hill called *Daber el Homar*, that is the asses back, from whence we got a view of the situation of *Cairo*, at four hours and a half distance from us; and prosecuting our journey between twilight and the light of the moon, we at length came about nine o'clock to the last stage called [o] *Ukalt el Babaar*, where our friends were gathered together expecting our arrival. They received us very affectionately with singing, and exultations, and embraces; and according to the custom of the orientals, spending the night in noisy clamours, and clapping their hands.

Oct. 16. THIS day we entered the city in good health by the port of *Baab el Naasar*, and I arrived at my own house, thanks be to God, who brought me thither safe from all mischief.

[m] See Sept. 2. p. 4. [n] See Sept. 3. p. 5. [o] See Sept. 1. p. 3.

AND

AND, Gentlemen, when the person whom you think proper to employ is gotten so far as *Mount Sinai*, I think it would be adviseable to engage him to take a view of that whole promontory. And in particular to go and visit *Sbarme* which [a] Dr. Pococke says is about a day and a halfs journey south east from *Mount Sinai*; and from whence the Monks of *Mount Sinai* are chiefly supplied with fish. Which I suppose to be the place where Jethro the prince of *Midian* lived whose daughter Zipporah was married to Moses. Because it is manifest that Jethro lived at about that distance from *Mount Sinai*. For it is said in the book of Exodus, when Moses was returning to *Egypt* by command from God, and was bringing his wife and children along with him, that when he was arrived at the first [b] stage from the habitation of his father in law Jethro, he there was met by the angel of the Lord, who obliged him to send his wife and children [c] back again. After which he pursued his journey and met his brother Aaron at [d] *Mount Horeb*.

And probably it was from this situation near the sea shore, that the family of Jethro were called [e] Kenites. The word *ken* in Hebrew signifies a nest, a

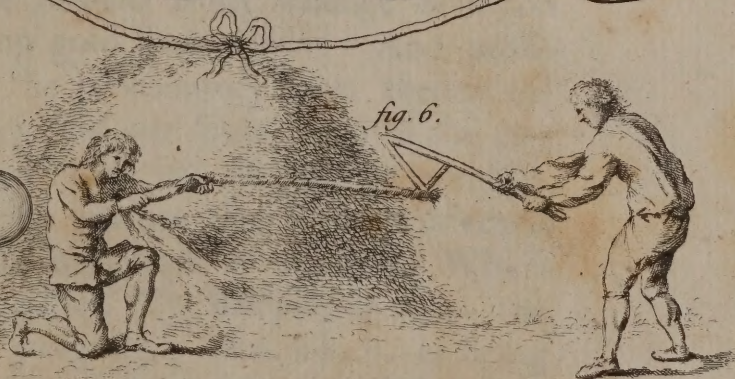
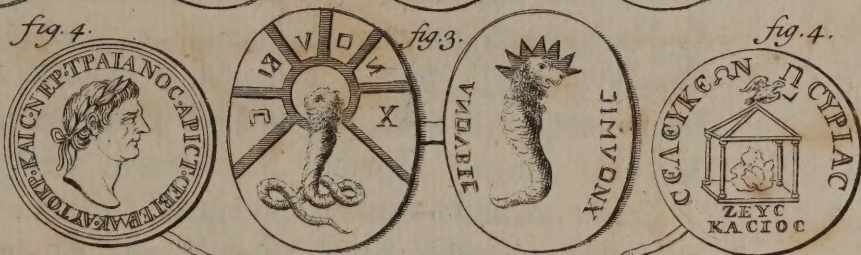
[a] Poc. Trav. p. 137. [b] Exod. iv. 24. [c] Exod. xviii. 2.

[d] Exod. iv. 27. [e] Judg. i. 16. iv. 11, 17.

PLATE I.



PLATE II.





hole, or cave; and therefore Balaam, when he was blessing the Israelites, and looked upon the Kenites who were among them, took up his parable and said, *Strong is thy dwelling place, and thou puttest thy NEST in a rock.* Num. xxiv. 20.

HE should likewise visit [*f*] *Dizabab*, which is mentioned Deut. i. 1. and which is to this day called [*g*] *Dzabab* or *Meenab el Dzabab*, which literally signifies the port of gold; and is probably the same place with *Eziongeber* mentioned Numb. xxxiii. 35. and Deut. ii. 8. as also 1 Kings ix. 26. and 2 Chron. viii. 17. as that port in the *Red-sea* from whence Solomon sent his ships to bring gold from *Ophir*. And possibly in crossing over the promontory from thence towards *Egypt*, he may find out some traces of the city of *Kadesb*, mentioned Num. xx. 16. and in numberless other places, from whence that whole wilderness was denominated *the wilderness of Kadesb*. Which city was originally called *En-Mishpat*, that is, the fountain or seat of judgment, Gen. xiv. 7. as being probably the chief city of the territory and the place where the courts of judicature were held. The fixing of the situation of which place would give great light into the historical part of the travels of the children of *Israel* during the time of their forty years wandering in the wilderness of *Kadesb*.

[*f*] In the Hebrew it is, *Zabab* or *Dzabab*, as it should have been translated.

[*g*] Shaw's Trav. p. 356.

ON his return to *Egypt* he might be desired to make a particular enquiry into the situation of *Memphis*; which though it is fixed by Sir Isaac Newton and Dr. Shaw and others to have been at *Geeza* on the western banks of the *Nile*, just over against *Grand Cairo*; yet, according to Herodotus, must have been a good deal higher up the river on the south east corner of the lake *Maeris*, or *Birque of Charon* as it is now called [b]. Dr. Pococke hath indeed placed it a little higher up the river than *Geeza*, that is, between *Mokanan* and *Metraheny*. But in my humble opinion it must have been still higher up and nearer to the lake *Maeris*, as I think will sufficiently appear from quoting the description given of it by Herodotus.

WHO says, “ that the priests informed him, that
 “ Menes, who was the first king of *Egypt*, by throw-
 “ ing up a rampart above *Memphis*, of about 100 [i]
 “ stades in length stretching towards the south, dried
 “ up that part of the *Nile*, which to his time had pas-
 “ sed by the foot of the mountain of sand in *Libya*,
 “ and caused the water to run from a certain angle
 “ through the hills by a new channel. That this
 “ channel was diligently preserved in his time; and
 “ annually repaired by the Persians; because if the

[b] Poc. Trav. p. 40.

[i] A stade is an Egyptian measure equal to 200 fathom or 400 yards. So that allowing 2000 yards to a mile, this rampart was twenty miles long.

“ river

“ river should at any time break through the bank, the
 “ whole city would probably be drowned. They add,
 “ says he, that the same Menes, after he had diverted
 “ the course of the water, built the city, which to
 “ this day is called *Memphis*, within the ancient bed
 “ of the river. And indeed this place is situated in
 “ one of the narrowest streights of *Egypt*. That, *on*
 “ *the north and west side*, he caused a lake to be made
 “ without the walls from the river, which passes on
 “ the eastern part: and founded the magnificent and
 “ memorable temple of Vulcan in the same city.”

Thus far Herodotus. Menes, though he is here mentioned by Herodotus as the first king of *Egypt*, was very far from being such, as I have shewed in the introduction to that treatise published a few years ago entitled *The chronology of the Hebrew bible vindicated &c.* but which should have been entitled *Observations on the Pentateuch of Moses, wherein the chronology &c.* He was indeed the first king of *Memphis*, and seems to have transferred the seat of empire from *Thebes* to *Memphis*. For Diodorus positively says, that *Memphis* was not built till eight generations after the building of *Thebes*; and that the rise of *Memphis* was the downfall of *Thebes*.

HOWEVER as Menes is here mentioned to have built *Memphis*, and at the same time to have caused a lake to be made on the north and west side of the walls of it, in my opinion nothing can be plainer than that, according to this description, the situation of

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Memphis must have been on the south east corner of the lake [k] *Mœris*, and that this city stood between the lake of the river *Nile*, which ran upon the eastern side of it.

[L] STRABO speaking of *Memphis* says in one place that it was in the neighbourhood of the Pyramids, and in another place that *Memphis* was [m] forty stades distant from the Pyramids. But he does not say whether to the north or south of them, and therefore this, as [n] Doctor Shaw alledges, may prove the situation of *Memphis* to have been where *Geeza* is now. But this difficulty is cleared up by [o] Pliny, who wrote not long after Strabo, and positively says that the Pyramids are situated between *Memphis* and the *Delta*. Whence it follows of consequence, that *Memphis* was situated to the south of the Pyramids.

AND what adds greatly to the strength of what I have here advanced is the opinion of a very accurate and judicious writer, who was several times upon the spot, and joins with me in my sentiments herein. The person I mean is Monsieur Maillet, who was sixteen years consul for the French nation, and was more than once as high up in *Egypt* as the lake *Mœris*. And in

[k] This lake is called the lake *Mœris*, because though it was begun by Menes it was finished by Mœris.

[L] Strabo, l. xvii.

[m] Or eight miles.

[n] Shaw's Trav. p. 340.

[o] Plin. nat. Hist. l. xxxvi. c. 16.

his

his seventh letter he declares positively, that there are at present such ruins to be seen on the borders of the lake *Mæris* at the southern entrance into the *Plain of mummies*, as are incontestable proofs that somewhere hereabouts must have been the situation of that capital of the Egyptian empire. He says moreover, that at the bottom of the lake there are to this day to be seen the ruins of pillars, obelisks, and buildings, when the overflowings of the *Nile* are not considerable enough to replenish the lake with water; which happened twice during the sixteen years of his consulate; but particularly in the year 1697, when the surface of this lake was five or six cubits lower than usual, and gave the spectators, to their great surprize, an opportunity of seeing the ruins of a vast city at the bottom of this immense reservoir.

WHICH agrees so exactly with the account given by Herodotus of the situation of *Memphis*, that it is almost impossible to be deceived in it. For he says, that Menes, by throwing up a rampart above *Memphis* of about a 100 stades in length, stretching towards the south dried up that part of the *Nile* which to his (Menes') time had passed by the foot of the mountain of sand in *Libya*. That this rampart was diligently preserved in his (Herodotus') time, and annually repaired by the Persians; because if the river should at any time break through the bank, the whole city would probably be drowned. Which we find by experience hath accordingly happened to a great part of that vast city,

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city, either by the negligence of the inhabitants, or the wilful designs of their enemies. — And indeed it is no otherwise to be accounted for, how it should come to pass that the situation of this great city should at present be disputable; and that there should be so few remains left above ground, even of the ruins of so immense a city, in a country remarkably famous for the happy disposition of its climate in the preservation of its antiquities.

THERE is also a remarkable circumstance attending the lake *Mæris*, which shews the situation of this city of *Memphis* to have been originally, as it is described by Herodotus, southward of the Pyramids and the *plain of Mummies*, or the burial place of the Egyptians. Which circumstance occurs to me from the name given to this lake, even to this day by the Arabians, and that is the *Birque* or lake of Charon. Because as it is acknowledged, that the *plain of Mummies*, or burying place of the ancient Egyptians, lies to the north of the lake *Mæris*, therefore in order for the corpses of the Egyptians to be brought by boat to this burial place, it is necessary they should come somewhere from the south. And as *Memphis* lay, according to Herodotus, on the south east corner of the lake *Mæris*, therefore it is more than probable that it was the custom of transporting the corpses of the ancient inhabitants of *Memphis* in Charon's ferry boat from *Memphis* to the *plain of Mummies*, which first gave occasion to this denomination being given to that lake,

as

as well as to the inventions of the Grecian poets with regard to a great part of the heathen mythology, as is positively asserted by Diodorus Siculus, who mentions it as an Egyptian custom of ancient date for persons to be appointed at every ones interment to examine their past lives: “ And that before the body was buried, the
 “ relations of the deceased gave notice both to the judges,
 “ and the friends of the deceased, of the day appointed
 “ for the interment, saying, that such a one, naming the
 “ deceased by his name, *is about to pass the lake*. Then
 “ the judges, to the number of forty, sitting in a place
 “ prepared for them in the form of a semicircle on the
 “ other side of the *lake*, the corps was brought over to
 “ them in a boat conducted by a person, who in the
 “ Egyptian tongue was called Charon; but before the
 “ corpse was suffered to be put into its coffin, every one
 “ was permitted to accuse the dead person. And if
 “ he was found to have lived a wicked life, the judges
 “ gave sentence that he should not be allowed to be
 “ buried. But if no accuser appeared, or the accuser
 “ was convicted of falsehood, then the friends of the
 “ deceased made a funeral oration in his favour, and
 “ put the corpse into its coffin, and carried it to the
 “ place of interment; but those who were condemned
 “ to be unworthy of sepulture, either on account of
 “ crimes or debts, were carried home again by their
 “ friends, and prohibited from being put even into a
 “ coffin. Which custom, says he, Orpheus having
 “ observed, he from thence framed the fables of the
 “ infer-

“infernal Deities.” And in the following chapter he particularly mentions *Memphis* as the place from whence Orpheus borrowed the scene of the lake *Acherusia*, and the Elysian fields: For, says he, “there are about “*Memphis* delightful fields and lakes filled with “*aromatick reeds*; and in this place it is that the “Egyptians for the most part bury their dead. And “it is these corpses which are brought over the lake “*Acherusia* to the burying place of the Egyptians, and “are there deposited, that gave rise to all those fictions “which the Grecians have raised concerning the infernal Deities.” Where it is to be observed, that these *aromatick reeds*, with which this lake and the adjoining lands abound, are in the original called Ἀχερώεις, *Acheroës*, and therefore it is probable that this lake was from thence denominated Ἀχερυσία λίμνη, the *Acherusian lake*, which also shews the absurdity of all those derivations of the word *Acheron*, that are to be found in the Greek Lexicons. And probably these *Acheroës* are the same with those *sweet scented reeds*, or *kane*s as they are called in the Hebrew, which are mentioned Exod. xxx. 23. and Jer. vi. 20. that were made use of by the Israelites in the composition of their perfumes; and are spoken of as being brought from a far country.

THIS however is manifest from what is before said, that the lake *Maëris* or the *Acherusian lake* or the *Birque of Charon*, bordered on the city of *Memphis* and

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and lay between that city and the *plain of mummies*, or the burying place of the Egyptians.

As to the time when this practice was first instituted, Diodorus seems to be of opinion, that it was introduced by Menes, a prince, as he says, of great wisdom and virtue, and who first taught the Egyptians to worship the Gods. And as Herodotus mentions Menes to be the person who founded *Memphis*, it is not improbable that he might at the same time have been the author of this custom. Certain it is, that the Egyptians from the most early times paid a great veneration to sepulchral rites, as is manifest from the history of Jacob, and the skill the Egyptians shewed, and the expence they were then at, in burying their dead. The denial therefore of these rites, being looked upon by them as a grievous punishment, might, as it probably was, be easily made use of by Menes as a wise piece of state policy.

BUT as to the time when this custom was first left off or intermitted in *Egypt*, that does not so positively appear; and therefore we must have recourse to conjectures. It is plain from Diodorus, that it was in practice in the time of Orpheus, who being an Argonaut lived one generation before the war of *Troy*; and probably continued till the time of Cheops king of *Egypt*, who lived two generations after the Trojan war. For the war of *Troy* happened when [*p*] Proteus reigned in *Memphis*, and Thonis was governor under him of the Canopic mouth

[*p*] Herod. l. ii. Hom. Odyss. l. iv.

H

of

of the Nile: Proteus was succeeded by Rampfinitus, and Rampfinitus by Cheops. Now Herodotus says, that the priests told him, that to the reign of Rampfinitus justice and good order were preserved in *Egypt*, and that the kingdom flourished in plenty; but that Cheops, who succeeded, was a most flagitious tyrant. For after he had shut up all the temples, and forbidden the public sacrifices, he oppressed the Egyptians with hard labour &c.

Now if we suppose these forty judges to have been priests, as, according to the supposition of [q] Mr. Warburton, it is more than probable they were; and that they had stretched their authority by degrees so far beyond its original institution as to render it necessary for the prince to interpose and to abolish this court of judicature in *Memphis*; there will then be a ready solution for all those abuses and invectives with which the memory of Cheops was loaded by the priests.

AND that this was really the case, is very likely, because Herodotus says, that Cheops spent ten years in building a bridge five stades (or a mile) in length, or sixty feet broad, and in the highest part forty eight feet in altitude. Herodotus does not say where this bridge was built, but as Herodotus mentions that Menes, when he built *Memphis*, caused a lake to be made

[q] See the ingenious dissertation of Mr. Warburton on the sixth book of Virgil's *Æneid*, in the first vol. of his *Divine legation of Moses*.

on the north and west side without the walls from the river, which passed on the eastern part, it is plain that *Memphis* was surrounded on three sides by water. And as the *Plain of the mummies* undoubtedly lay northward of the lake, the inhabitants of *Memphis* were obliged to pass this lake of Charon in order to bury their dead. I suppose therefore it was over this part of the lake, which separated *Memphis* from the *Plain of mummies*, that Cheops built his bridge when he demolished the court of inquisition which was held by the priests; and by that means rendered Charon's ferry boat entirely useless. For I think it is hardly possible for a bridge in that early age of the world to have been built over the main stream of the *Nile*; considering the violence of its inundations, and therefore I suppose that part of the *Acherusian lake* which lay northward of *Memphis* to have been only a sort of canal, contrived for the better carrying off the inundations of the *Nile* out of this lake, over which Cheops built this bridge for the convenience of the inhabitants of *Memphis*.

THESE however are only conjectures, and indeed all authors that have ever written concerning the early ages of the kingdom of *Egypt* complain of the want of materials [r]. Sir Isaac Newton observes that all the histories of the several kingdoms of the world may justly

[r] Newt. Chron. p. 7.

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be looked upon as fabulous, till about fourscore or an hundred years before the practice of literary writing in those several countries; and as there is no account of any transactions in *Egypt* which can be depended upon till about that period of time before the reign of Sesostris; so I conclude of course, that the art of literary writing was not known in *Egypt* till about that time. For Herodotus, who is the only prophane author who can with any certainty be relied on with regard to ancient *Egypt*, goes no further back than the translation of the Egyptian empire to *Memphis* by Menes, about three generations before Sesostris. And says that, before that time, the priests informed him that *Egypt* was governed by the Gods. And it may be taken for granted that, when any nation or people are referred to the Gods for their history, the people of that nation were at that time ignorant of the art of literary writing.

WHEN the art of literary writing first began I cannot say positively, but certain it is that we have not the least traces of it before the time of Moses. But after the delivery of the law upon *Mount Sinai*, and the Israelites were [s] ordered to write some of the words of the law on the posts of their doors, and on their gates, every one who had the least genius would endeavour to learn and practice the art of literary writing. And accordingly we find, from the aforemen-

[s] Deut. vi. 9. 11, 20.

tioned

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tioned journal, that in the wilderness of *Kadesh*, where soon after the giving of the law the children of *Israel* wandered for forty years, there are whole mountains which are engraved with inexpressible labour, with characters at present unknown, but which, there is great reason to suspect, were the ancient Hebrew characters, which being lost by disuse during the Babylonish captivity, were supplied by the Chaldee characters in their stead.

AND as [t] Joshua was ordered to write the words of the law upon large stones on *Mount Ebal*, as soon as he had passed over *Jordan*, which he accordingly did, literary writing must from thence become tolerably well known to the Canaanites as well as the Israelites. Hence it was that Cadmus who was a Canaanite, or, as Herodotus asserts, a Tyrian, which is the same thing, might also learn the art of literary writing, since it was not till some years after the passage over *Jordan* that Joshua was able to dispossess the Canaanites, and drive them out of the land by a total overthrow of their forces [u] at the waters of *Merom*, where the Lord delivered them into the hand of *Israel*, who smote them, and chased them unto great *Sidon*. From which place, or from *Tyre*, it probably was that Cadmus with the rest of their defeated companions took shipping, and fled into *Greece*, and carried with them the art of literary writing. And hence it is that the

[t] Deut. xxiii. 7. Josh. viii. 30.

[u] Josh. xi. 7, 8.

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Phœnicians are said by Lucan to have been the inventors of literary writing.

*Phœnices primi, famæ si credimus, ausi
Mansuram rudibus vocem signare figuris.*

Luc. l. iii.

FOR that the Cadmonites were one of those colonies which were dispossessed of their habitations by Joshua is plain from hence; because they are particularly specified in the promise made by God to Abraham when he made a covenant with him to give him the land of *Canaan* for a possession, saying, [x] *unto thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates. The Kenites, and the Kenizzites, and the CADMONITES, and the Hitrites.*

DIODORUS [y] accordingly says, that Cadmus, who was the head of this tribe brought the art of literary writing from *Phœnicia* into *Greece*, wherefore those letters, says he, are called Phœnician. And in another [z] place, he says, that Cadmus came to *Rhodes*, and brought with him the Phœnician letters. Where was found an ancient vase with this inscription, that *Rhodes* was about to be destroyed by *serpents*: That is, by the Hevites, who were his countrymen and accompanied Cadmus from *Phœnicia* into *Greece*; the word *Heva* in Hebrew signifying a *serpent*.

[x] Gen. xv. 18, 19.

[z] Diod. l. v. c. 13.

[y] Diod. l. ii. c. 5.

AND

AND indeed if we consider the whole story of Cadmus, as related by the Grecian historians, whose wife's name is said to be Hermione, and that he raised soldiers by sowing of serpents teeth, it will add a strong confirmation to this opinion, that Cadmus was one of those Phœnicians, who were driven out of *Canaan* by Joshua, when he pursued them to great *Sidon*. For when Joshua numbered the hosts, which came out against him to battle in the land of *Canaan*, he reckons up amongst them, [a] *the Hevite under Hermon*. And now let us but suppose, that Cadmus, the head of the Cadmonites, was married to the daughter of his unfortunate neighbour and ally the king of *Hermon*, whose subjects were called Hevites; and who being driven from their country by Joshua were forced to fly into *Greece*, and there is an easy solution of this mythological story of the Grecian Cadmus. For as the denomination or name, which was given to the daughter of the king of *Hermon*, might probably be Hermione, and as the word Hevite, which was the appellation of the subjects of the king of *Hermon*, denotes in Hebrew, *one sprung from a serpent*; so the Grecians made use of the double signification of this word to graft upon it their fable of Cadmus the husband of Hermione having raised soldiers by sowing of serpents teeth.

WE have therefore no reason to rely upon any of the histories which relate even to *Greece* before this period, that is above fourscore years before the intro-

[a] Josh. xi. 3.

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duction of letters among them by Cadmus ; but much less to rely upon any of the traditionary reports relating to *Egypt*, as the art of literary writing does not seem to have been introduced there so soon as into *Greece*.

AND though it appears that the art of literary writing was known in *Egypt* in the time of Sesostris [b], from the inscriptions which he left behind him in the lands he had conquered ; yet is it more than probable, that the knowledge of this art was entirely confined to the priesthood, whence it is that Herodotus, calls those characters, in which the inscriptions of Sesostris were written, *the sacred letters of Egypt*.

It may then be asked, how comes it that we have so little knowledge of the affairs of *Egypt* even from the times of Sesostris ? The reason of it is, that the few records which were in *Egypt* were destroyed by Cambyfes about an hundred years before the time of Herodotus ; and yet in this short time, as Sir Isaac Newton observes, “ the priests of *Egypt* had so magnified their antiquities before the days of Herodotus, as to tell him that from Menes to Mœris there were three hundred and thirty kings, whose reigns took up as many ages, that is, eleven thousand years, and had filled up the interval with feigned names who had done nothing.” That is, who had performed no memorable action, except it be the silly

[b] Herodotus, l. ii.

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story of Nitocris, the only woman among them, and indeed the only woman who is mentioned to have reigned in *Egypt*. For as that empire was not hereditary, but elective, they never chose queens for the head of their empire, but always chose their kings either out of the priesthood or out of the army.

WE have therefore still less reason to depend upon the reports of later writers than Herodotus with regard to *Egypt*, such as Manetho and Eratosthenes, when they mention any transactions preceding the times of Sesostris, who, being the Shesac mentioned in the Scriptures, was contemporary with Rehoboam king of *Judah*, about A. M. 2973. For when we consider the natural fondness and vanity of all mankind to derive themselves from early antiquity, and recollect that there were in several parts of *Egypt* several contemporary princes existing at the same time, we must be sensible that it was an easy matter for any of the priests, who seem to have been the only historians of those days in *Egypt*, to carry down the antiquity of *Egypt* to many thousands of generations, only by reckoning the names of the contemporary princes, as being so many successors to each other. And indeed it is no easy matter for any historian in general to avoid falling into this error, if he hath no written accounts, but merely the tradition of the country to depend upon. Which is the only excuse that can be alledged in favour of Diodorus, who is generally in the wrong whenever he differs from Herodotus; the list of imaginary kings being

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greatly

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greatly encreased by the priests between the days of Herodotus and Diodorus; for, as Sir Isaac Newton observes, after Cambyfes carried away the records of *Egypt*, the priests were daily feigning new kings.

[c] HERODOTUS, when speaking of those Grecians who had helped to set Psammitichus upon the throne of *Egypt*, says that “ the Ionians and Carians continued for a long time to inhabit those parts which lie near the sea, below the city of *Bubastis*, in the Peleusian branch of the river *Nile*; till, in succeeding times, Amasis king of *Egypt* caused them to abandon their habitations, and settle at *Memphis*, to defend him against the Egyptians. But from the time of their establishment, says he, they had so constant a communication with the Grecians, that one may justly say, we certainly know all things that passed in *Egypt* since the reign of Psammitichus to our age.” Now Psammitichus the father of Pharaoh Necho, who is often mentioned in the Scriptures, died, according to Dr. Prideaux, in the twenty fourth year of Josiah king of *Judah*, after a reign of fifty four years, that is, about A.M. 3331. of the Jul. period. 4097. and 617 years before Christ.

IN our enquiries therefore into the history, or worship of ancient *Egypt*, we ought carefully to distinguish between the customs of the ancient aborigines Egyp-

[c] Diod. l. ii.

tians,

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tians, and of those Egyptians who were afterwards born from a mixture of Grecian or Phœnician ancestors. For want of which distinction Diodorus and from him the great Sir Isaac Newton have been strangely misled, and have confounded the history of *Egypt* with the mythological fables of *Greece*.

WE have already seen, that it was the situation of *Memphis* and the custom of the Egyptians in burying their dead, by carrying them to the *Plain of mummies* in Charon's ferry boat cross the *Acherusian* lake, which first gave origin to the Grecian fiction of the Elysian fields, with the infernal judges Minos, Rhadamanthus, and Æacus &c. And Herodotus is very positive that it was Hesiod and Homer, who lived but about 400 years before him, that first regulated the system of the Grecian theology, assigned names to the several gods and allotted them their several employments. Mr. Shuckford has however undertaken to give us their real history; and in the first volume of his *Connection* supposes from Syncellus and Manetho, that the eight demigods, and fifteen heroes of the Egyptian dynasties before Menes, were real persons living in *Egypt* before the flood. For [d], says he, Manetho rightly conjectures them to be antediluvians. But, if they were such, how Manetho or any one else could come by their history is a secret he has not let us into. And these eight demigods, he says from Diodorus, were Sol,

[d] Shuckf. Con. vol. i. p. 21.

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Saturnus, Rhea, Jupiter, Juno, Vulcanus, Vesta and Mercurius. Whereas Herodotus declares that Juno and Vesta were names utterly unknown in *Egypt*. And in the third vol. of his *Connection* Mr. Shuckford gives us the memoirs of the life of Jupiter, and supposeth him to have lived in *Greece* from about the time of Moses to within three or four centuries of the Trojan war. The principal scene of his activity he seems to place about seven or eight generations before the war of *Troy*, and gives him a most numerous progeny. And because most of the kingdoms in *Greece* derived the origin of their state at about the distance of seven or eight generations of descent from Jupiter, he therefore concludes that Jupiter lived about the time of Moses. Whereas the true conclusion to be deduced from thence is this, not that Jupiter lived, but that the use of letters was not known in *Greece* till about seven or eight generations of descent before the war of *Troy*, about which time Moses lived and a little after which Cadmus first introduced them into *Greece*. For [e] Cadmus was father to Polydorus, the father of Labdacus, the father of Laius, the father of OEdipus, the father of Polynices, the father of Thyrsander who was one of the warriors at the siege of *Troy*. And accordingly [f] Diodorus observes, that Semele, the daughter of Cadmus, was the last of mortals with whom Jupiter had any intrigues; so that it is to

[e] Apollod. l. iii.

[f] Diod. l. iv. c. 2.

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be presumed that, as before that time, when the Grecians were at a loss for the genealogy of their kings or princes, they fathered them upon Jupiter, so now the introduction of letters put an end to his amours. And therefore it is more than probable, that there never was any such real person in *Greece* as Jupiter, any more than there were such real persons in *Phœnicia* or *Assyria* or *Egypt* as Cronus, Uranus, or Tellus. Whereas [g] Mr. Shuckford collects from Diodorus and Apollodorus, that Cronus was the son of Uranus, and that from Uranus and Tythæa, or Tellus, were also born the Centimani and the Cyclops, whom their father Uranus sent to inhabit the land of *Tartarus*: What or where that country was, which was thus named, he says, may be difficult to determine, but gravely concludes he should imagine it to be no part of *Crete*.

Now if we look into the description of Cronus, which is given by Sanchoniatho, it will plainly convince us, that the representation was not taken from any real person, but the design of it was only to give us a symbolical description of *Time*, as the name properly imports. For he is described with four eyes, two before and two behind, two of which were always shut, and two were always open; to denote that Time has a reference to what is past as well as to what is to come; and that Time is always upon the watch, even when it seems to be at rest. He was also delineated with four

[g] Shuckf. Con. vol. i. p. 204. vol. ii. p. 300.

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wings, two of which were stretched out as in the action of flight, and two were contracted as in repose, to denote that Time, even when seemingly stationed, passeth on, and when flying is yet seemingly stationed. Cronus is likewise by Sanchoniatho said to have dispatched his son with his own hand, and to have cut off the head of his own daughter &c. Which is only a metaphorical account of Time's destroying his own produce. For thus [b] Cicero speaking of the real opinion which the ancients had of Cronus, saith, *Saturnum autem eum esse voluerunt, qui cursum et conversionem spatiorum ac temporum contineret, qui deus Græce id ipsum nomen habet: Κρόνος enim dicitur, qui est idem Χρόνος, id est, Spatium temporis. Saturnus autem est appellatus, quod saturetur annis. Ex se enim natos commesse fingitur solitus, quia consumit ætas temporum spatia, annisque præteritis insaturabiliter expletur.*

[i] MR. SHUCKFORD also gives us an history of the court of Jupiter upon earth, and supposes Neptune and Pluto to be his brothers, Juno his wife, Vesta and Ceres his sisters; Vulcan, Mars, Apollo, Diana, Mercury, Venus, and Minerva his children; and imagines them all to have been deified after their death, on account of their having so wisely established the government of *Crete*. But I cannot conceive how he will be able to reconcile this with the eight demigods of Mane-

[b] Cicero De nat. Deor. l. ii. 25.
p. 30.

[i] Shuckf. Con. vol. iii.

tho, among whom are Jupiter, Juno, Vulcan, Vesta and Mercury, supposed by him to have reigned in *Egypt* before the flood; and who, he positively asserts in [k] another place, *certainly lived before the flood*. And [l] again speaking of the same deities, he says, the truth is *they were their antediluvian ancestors*.

WHEREAS the truth is, they were their postdiluvian ancestors, some of which were of Egyptian, and some of Phœnician, and some of Grecian origin. The two latter were they who introduced into *Egypt* the custom of worshiping Gods in the form and figure of men. As appears manifestly even from the famous god Vulcan, to whom a temple was erected by Menes in *Memphis*. For it appears from the very form of the statue, as described by Herodotus, that this was one of the *Dii Patæci* of the Phœnicians, being, as he says, like those Phœnician figures which are placed in the prows of their ships, and called Παταῖνοι, not exceeding the figure of a pigmy. And in another place he says, that that quarter of the city of *Memphis*, where the temple of Vulcan stood, was inhabited by Phœnicians from *Tyre*; and that all that region was called the *Tyrian camp*. Herodotus mentions also a temple built to Perseus in the city of *Chemis* in the province of *Thebes*, but at the same time says, that gymnastic exercises were there instituted entirely agreeing with those used in *Greece*; which plainly shews the

[k] Shuckf. Con. vol. ii. p. 286.

[l] Id. ibid. p. 288.

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origin of that temple and worship to have been Grecian.

WHENCE it appears, in considering the antiquities of *Egypt*, how necessary it is to distinguish between the customs and inscriptions and deities of the original Egyptians, that is, of those who were the aborigines of the country, and those customs, inscriptions, or deities, which were introduced afterwards by the Phœnicians or Grecians, who came in latter ages to inhabit there; though they are all equally called Egyptian. Otherwise we shall not be able to reconcile many seeming difficulties, as well in Herodotus as in latter writers. Thus for instance [m] Herodotus affirms that the custom of predicting future events was derived from the Egyptians. And the account he gives of it is this: That the priests of the Theban Jupiter told him, that two priestesses were carried out of that country by certain Phœnicians, who afterwards, as they were informed, sold one in *Libya*, and the other in *Greece*, from which priestesses the people of those countries learned the art of divination. Whereas when he is describing the customs of the aborigines Egyptians, he positively says [n], that no woman may be a priest of any god or goddess; *Men only being employed in that office.*

WHENCE it is manifest, that those priestesses who officiated at *Thebes* in *Egypt* must have been born from

[m] Herod. l. ii.

[n] Id. *ibid.*

Phœni-

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Phœnician parents, and must have been employed in some Phœnician temple in that city which was dedicated to some Phœnician, but not truly Egyptian, deity. In like manner, when [o] Herodotus says, that the names of almost all the Grecian gods were originally derived from the Egyptians, and speaks of Hercules, Mars, Bacchus, &c. as being ancient Egyptian deities, we are not to understand them as being the deities belonging to the ancient aborigines Egyptians, but only those latter Egyptians who were sprung from a mixed breed of Grecians or Phœnicians that had come to live in *Egypt*. Because, speaking of the aborigines Egyptians, [p] Herodotus positively says, that *they never paid divine honours to heroes*.

THE idols belonging to the aborigines Egyptians were birds, and beasts, and fish, and plants &c. which the Phœnicians and Grecians, when they came to inhabit *Egypt*, improved by adding a man's head or body to the head or body of a beast, or a bird, or the tail of a fish; and from thence formed those motly deities which were in latter times worshiped by the Egyptians.

OF which kind was the famous Dagon of the Phœnicians, mentioned 1 Sam. v. 3, 4. Where it is observed that *When the Philistines brought the ark into the house of DAGON, behold, DAGON was fallen upon his face to the earth, before the ark of the Lord; and they*

[o] Id. *ibid*.

[p] Herod. l. ii.

took DAGON, and set him in his place again. And when they arose early on the morrow morning, behold, DAGON was fallen upon his face to the ground before the ark of the Lord. And the head of DAGON, and both the palms of his hands, were cut off upon the threshold, only the stump of DAGON was left to him. Which stump may be conjectured to have been in the shape of a fishes tail, because the Hebrew word imports as much, being derived from the דג DAG, *Piscis*, a fish, and because there is no mention made of his feet. And what confirms this remark is, that Cicero takes notice that the Syrians worshiped a fish; for says he, in his third book *De natura Deorum*, *Pisces Syri venerantur; omne fere genus bestiarum Ægyptii consecraverunt*. Which deity was also probably the same with that mentioned by [q] Diodorus, who calls it Dercetis, which he says had the face of a man, but the rest of the body was a fish; and that this idol was worshiped at *Ascalon* in *Syria*; and it is to be remarked, that *Ascalon* was in that part of *Syria*, which was inhabited by the Philistines.

THE Grecians were a people of a lively imagination, and readily took any traditionary hint, that was given them by the Egyptians, and improved it into a regular fable; of which there is a remarkable instance in the story which is told by Diodorus and Plutarch of the birth of the five gods, when “Rhea being with

[f] Diod. l. ii. c. 2.

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“ child by Saturn was discovered by the Sun, who,
 “ upon finding out her baseness, laid a curse upon her,
 “ that she should not be delivered in any month or
 “ year: that Mercury being in love with the goddess
 “ lay with her also; and then play'd at dice with the
 “ Moon, and won from her the seventy second part of
 “ each day, and made up of these winnings five days,
 “ which he added to the year, making the year to con-
 “ sist of 365 days, which before consisted of 360 days
 “ only; and that in these days Rhea brought forth
 “ five children, Osiris, Orus, Typho, Isis, and Nepthe.”

IT is a dispute between Mr. Warburton and Mr. Shuckford whether these five personages were deified before the invention of this mythological story; they both agree indeed that this story could not have been invented before the addition was made of the five days to the year; which they both likewise allow to have been about A. M. 2665, a little after the death of Joshua: But which, according to [r] Sir Isaac Newton, is much more truly computed to have been about
 “ 137 years before the æra of Nabonassar began, in
 “ the year of the Julian period 3830, or 96 years
 “ after the death of Solomon,” which corresponds with A. M. 3066. But Mr. Shuckford supposes this fable invented in order to celebrate the deification of these five deities: Whereas [s] Mr. Warburton much

[r] Newt. Chron. p. 31.
 p. 189.

[s] Div. Leg. vol. ii. part i.

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more reasonably supposes this fable invented to celebrate the addition of the five days to the year.

THALES, who flourished about A. M. 3336, was the [t] first that corrected the Greek year, and endeavoured to settle the Grecian year according to the computation of 365 days which he had learned in *Egypt*. If we therefore suppose that he brought over with him the names of these five gods from *Egypt* into *Greece*; it is probable that this fable was invented in *Greece* to celebrate the addition of the five days then made to the year, when it was first published in *Greece*, and that the author took the advantage of the names of five new Gods which Thales had also lately brought out of *Egypt*.

BUT [u] Mr. Shuckford says, *Had Osiris, Orus, Typho, Isis and Nepthe been esteemed deities before this additional length of the year was apprehended, we should not have had this, but some other fabulous account of their birth transmitted to us.* And have we not other fabulous accounts of their birth? As for example, is not Orus much more universally said to be the son of Osiris, than his brother? And is not Nepthe or Venus said to be born or produced out of the foam of the sea? Whereas it is more than probable, her real history was, that she came by sea into *Greece*, and that no one there was acquainted with her parentage, it being usual

[t] Hier. Laer. in vita Thaletis.
p. 284.

[u] Shuckf. Con. vol. ii.

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for women, when they became prostitutes, to quit their own home and friends, and to go into a foreign country in quest of a livelihood, where they would be no shame to their relations. And hence it is, that at the time of the Judges and of Solomon a prostitute in *Israel* was generally distinguished by the name of [x] *the strange woman*. Thus Jephtha is Judg. xi. 1. called the *son of a harlot*, and in the following verse the *son of a strange woman*, as terms equivalent the one to the other. In like manner at *Athens*, in the time of Terence, a *strange woman* and a *harlot* were convertible terms, and therefore Chremes to heighten the crime of Pamphilus says, [y] *pro uxore habere hanc peregrinam!* So Thais, in the *Eunuch* [z], having been assured by Parmeno that he could contain any secret he heard, provided it was a truth; but if it was not, out it would fly; begins her narrative by saying, her mother was a native of *Samos*, but took up her residence at *Rhodes*. He with a sneer replies, This will keep. Intimating that by her deserting her country, we might judge of her profession.

AND indeed the whole history of the heathen Gods as worshiped in human shapes, whether Grecian or Egyptian, seems to me to be entirely owing to the inventive faculty of the Greeks, who laid hold of any remarkable event, or traditionary hint, to found their fables upon, and by the help of a fruitful genius,

[x] See 1 Kings xi. 3. Prov. ii. 16. &c.
Act i. Sc. i. 119.

[y] Ter. Andria,

[z] Act. i. Sc. ii.

sometimes mixing allegorical truths, and sometimes traditional matters of fact, with their imaginary fictions, have thereby furnished us with that mythological history of the heathen Gods which is come to our hands. And as *Egypt* was the country which in the early days of *Greece* was famous for learning, and to which of consequence the ancient Grecian bards travelled for improvement, many of the historical traditions and mythological stories of their Gods, were originally brought by the Greeks from hence.

WE have already seen that Orpheus brought from thence the whole foundation of the history of the Elysian fields; and Tzetzes the scholiast is of opinion that the contest of Jupiter with the giants, as it is beautifully related in the true spirit of poetry by Hesiod, is only an allegory borrowed from some conflict of the elements one with another; and therefore owes its origin to some tradition concerning the deluge, which tradition seems also to have been borrowed from the Egyptians; because it was immediately after this conflict, according to Hesiod, that the reign of Jupiter is said to have begun; that is, the reign of Ham the son of Noah who was undoubtedly the first king in *Egypt* after the flood, and from whom that region was called *the land of Ham*.

FOR says Hesiod, as soon as the gods had gained the victory over the Titans, then they proclaimed Jupiter. And as it was not till after this victory that, according
to

to Hesiod, he either begat Minerva, or the Graces, or Proserpina, or the Muses, or Apollo, &c. so is it remarkable, that Ham, though an hundred years of age at the time of the flood, is not said to have had any children till after that event; and that some of the transactions of Jupiter owe their origin to the traditional histories of the life of Ham is, I think, beyond all doubt; of which the very names of Ζεύς and of Jupiter, which is but a Latin contraction of the Greek words Ζεύς-πατήρ, seem to me to be a sufficient, and very extraordinary proof. For as the word *ham* or *cham* in Hebrew signifies *hot*, so the Greek word Ζεύς is manifestly derived from the Greek verb Ζέω *ferveo*, which signifies *to be hot*. And therefore even among the Greeks Jupiter is sometimes distinguished by the name of Jupiter Ammon, which is as much as to say, the Ham Jupiter; for that Ammon and Ham were only different names, significant of one and the same person, appears by comparing Deut. xiv. 5. and 1 Chron. iv. 40. with Deut. ii. 20. where those persons, who are called *the sons of Ham* in one place, are called Ammonites in the other.

WHICH Jupiter Ammon was represented by the Greeks under the figure of a man with a ram's head, or at least with ram's horns upon his head; a further proof of this Jupiter being of Egyptian extraction. For as I observed before, from Herodotus and Strabo and Cicero, that the aborigines Egyptians

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never worshiped any human figures, but had in their temples the images of birds, or beasts, or fishes, or plants; so, on the other hand, the Greeks and Romans ridiculed this worship of beasts, though they worshiped the images of men. When therefore the Grecians borrowed any of their gods from the Egyptians, they by degrees transformed them into half man and half beast, and lastly into an entire man, only with some small distinguishing mark of the beast, such as that of the horn &c. still remaining behind.

It seems indeed very odd, that so learned and sensible a people as the Egyptians could run into so absurd a custom as that of worshiping the brutal part of the creation. The sun, the moon, and the stars seem naturally to strike us with something venerable in their appearance; but the worship of the Egyptians was not only confined to that species of beasts which were either beautiful in themselves, or beneficial to mankind, but was lavished away on those also which were dreadful to the aspect and prejudicial to mankind; as the hippopotamus, the crocodile, the serpent, &c. Which shews that conjecture mentioned by Diodorus and Sir Isaac Newton, that the worship of beasts took its rise from their use to mankind, to be without foundation. Nor can it have arisen from that other conjecture, mentioned also by Diodorus, of the first heroes wearing these images as ensigns in their armies, or crests on their helmets, when they went out to battle; under
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the imaginary influence of which when they had succeeded in their enterprizes, they then deified them; for had this been the reason, then none but the fiercer and more noble part of the brute creation would have been deified, and not the timorous and the fearful, such as the ichneumon, the sheep, and the hen; since I do not apprehend, that any warrior would ever choose to wear such creatures as a crest on his helmet, or carry them for an ensign; at least not till after they had been deified. And yet Herodotus observes, that, though *Egypt* abounds with variety of beasts, all of them, both wild and tame, are accounted sacred.

HERODOTUS when treating upon this subject seems to speak very warily, as if he was afraid to give offence to the priesthood; and makes an apology for not informing the reader, with the reasons of this reverence paid by the Egyptians to these beastly objects of their worship, and says, [z] “ But if I should take upon me “ to give the reasons of this opinion, I must enter into “ a long discourse of divine things, which I avoid with “ all possible care, having hitherto said nothing of that “ kind, unless in a transitory manner, and compelled “ by the force of necessity”.

HOWEVER [a] Diodorus, Ovid, and Lucian are less squeamish; for they all tell us the current tradition

[z] Herod. l. ii.

[a] Diod. l. i. Ovid. Met. l. v. Fab. 5.

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of their days, which was, that, in the wars between the gods and giants, the former for safety fled into *Egypt*, where they assumed the bodies of beasts and birds, which they ever afterwards retained, and were accordingly revered upon this account. The origin of which fable, it is manifest, was of later date than the time of Hesiod, because he takes no notice of it; for notwithstanding all the force and fury of the giants, which he so beautifully describes, he makes the gods all along successful, and at length, totally overcoming the giants, to cast them into Tartarus. This fiction therefore seems to have been invented by some Grecian poet, as a kind of apology for the brute worship of the Egyptians, many ages after it had been publicly established. And therefore this kind of worship is only to be accounted for in the manner which [b] Strabo does, by asserting that the Egyptian temples had no images in them, that is, none of human form; but only the image of some animal, which emblematically represented the object of their worship.

MR. WARBURTON [c] says, that hieroglyphics were the great source of the most abominable idolatries and superstitions. In accounting for which he says, “for these characters being become, in a proper sense, “*sacred*, it disposed the more superstitious to engrave “them on gems, and wear them as amulets and

[b] Strabo l. xvii.

[c] Div. Leg. vol. ii. p. 1. p. 140, 153.

“ charms,

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“ charms. But this *magical* abuse seems not to have
 “ been much earlier than the established worship of
 “ the god Serapis; which happened under the Pto-
 “ lemie’s.”

SIR ISAAC NEWTON [d] speaking of the time of
 Cambyfes saith, “ In those days the writing of the
 “ Thebans and Æthiopians was in hieroglyphics; and
 “ this way of writing seems to have spread into the
 “ lower *Egypt* before the days of Moses: for thence
 “ came the worship of their gods in the various shapes
 “ of birds, beasts, and fishes, forbidden in the second
 “ commandment. Now this emblematical way of
 “ writing gave occasion to the Thebans and Æthio-
 “ pians, who in the days of Samuel, David, Solo-
 “ mon, and Rehoboam, conquered *Egypt* and the
 “ nations round about, and erected a great empire,
 “ to represent and signify their conquering kings and
 “ princes, not by writing down their names, but by
 “ making various hieroglyphical figures; as by paint-
 “ ing Ammon with ram’s horns, to signify a king
 “ who conquered *Libya*, a country abounding with
 “ sheep; his father Amosis with a scythe, to signify
 “ that king who conquered the lower *Egypt*, a coun-
 “ try abounding with corn; his son Osiris by an ox,
 “ because he taught the conquered nations to plow
 “ with oxen; Bacchus with bull’s horns, for the same

[d] Newt. Chron. p. 225.

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“ reason ; and with grapes, because he taught the na-
 “ tions to plant vines ; and upon a tiger, because he
 “ subdued *India* ; Orus the son of Osiris with a harp,
 “ to signify the prince who was eminently skilled on
 “ that instrument ; Jupiter upon an eagle, to signify
 “ the sublimity of his dominion, and with a thunder-
 “ bolt, to represent him a warrior ; Venus in a chariot
 “ drawn by doves, to represent her amorous and lust-
 “ ful ; Neptune with a trident, to signify the command-
 “ er of a fleet, composed of three squadrons ; Ægæ-
 “ on a giant with 50 heads and an hundred hands, to
 “ signify Neptune with his men in a ship of 50 oars ;
 “ Thoth with a dog’s head, and wings at his cap and
 “ feet, and a caduceus writhed about with two ser-
 “ pents, to signify a man of craft, and an embassador
 “ who reconciled two contending nations ; Pan with
 “ a pipe and the legs of a goat, to signify a man de-
 “ lighted with piping and dancing ; and Hercules
 “ with pillars and a club, because Sesostris set up pil-
 “ lars in all his conquests, and fought against the Li-
 “ byans with clubs.—Now from this hieroglyphical
 “ way of writing it came to pass, that, upon the divi-
 “ sion of *Egypt* into nomes by Sesostris, the great
 “ men of the kingdom, to whom the nomes were de-
 “ dicated, were represented in their sepulchres or temples
 “ of the nomes, by various hieroglyphics ; as by an
 “ ox, a cat, a dog, a cebus, a goat, a lion, a scarabæus,
 “ an ichneumon, a crocodile, an hippopotamus, an oxyrin-
 “ chus, an ibis, a crow, a hawk, a leek ; and were wor-
 “ shiped

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“shaped by the nomes in the shapes of these creatures.”

I cannot say that both or either of these authors are entirely in the wrong about what they assert, further than that they are not early enough in the date of the origin of the superstitious practices mentioned by them. Mr. Warburton refers the date of the *magical* use of *amulets* and *charms* to the age of the Ptolemies; about which time, though the magical use of amulets might have increased and grown more general than formerly; yet it seems to me to have been practiced in the much earlier ages of the world.

CERTAIN it is, that the art of divination and magical inventions of many kinds were practiced in *Egypt* and the land of *Canaan*, not only in the [f] times of Moses, but long before. About the age of Joseph, there seems to have been public [g] professors of the art magic which were sent for by Pharaoh to interpret his dream. It is also more than probable that, even so far back as the days of Jacob, the Teraphim which Rachael stole from her father Laban, were little [h] images, which were made use of for magical purposes.

[f] See Deut. xviii. 10.

[g] See Gen. xli. 8.

[h] See dissertation on this subject in the bishop of Clogher's treatise entitled the Chron. of the Hebrew Bible vindicated p. 157, &c.

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AND with regard to amulets and charms, it seems manifest that those ear-rings belonging to the Shechemites, which Jacob buried along with their [i] *strange gods, under the oak which was at Shechem*, were of that kind; there being no other reason to be assigned why they were buried there along with the strange gods, but their having been dedicated to idolatrous uses. And therefore they seem to have been in the nature of those *frontlets*, which the heathens wore *between their eyes*, with certain words engraved upon them for magical purposes. And probably consisted of two ear-rings united together by a broad plate of gold, which crossed over the forehead. Because, when Abraham's servant, who was sent to look for a wife for his son Isaac, found Rebecca, it is said that [k] *he took an ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and he put the ear-ring on her face, and the bracelets on her hands*. Where it is to be observed, that the ear-ring is not spoken of as being two separate ornaments, as the bracelets were, but as one continued ornament, and therefore it is not said that he put them in her ears, but that *he put it on her face*; the two jewels that were to adorn her ears being united together by a plate of gold which crossed over her face, and served as a *frontlet between her eyes*.

[i] Gen. xxxv. 2, 3.

[k] Gen. xxiv. 22. 47.

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It seems therefore to be on account of this practice of amulets and charms which were engraved on earrings and bracelets, that the children of *Israel*, instead of those *charms* which were worn by the idolaters for the averting of evil, were ordered to take the words of the law of God, [1] and *bind them for a sign upon their hands, and as frontlets between their eyes, and to write them on the posts of the house, and on the gates*. Whence also it is probable that the heathen idolaters used also to write some words, or engrave some characters by way of *charms*, on the posts of their houses and on their gates, as well as on their frontlets and bracelets.

As to Sir Isaac Newton's observation of the introduction of the worship of brutes from hieroglyphics, I cannot but agree with him that the hieroglyphical method of sculpture seems to have been practised in the lower *Egypt* before the days of Moses; and that from thence came the worship of their gods in the various shapes of birds, and beasts, and fishes, forbidden in the second commandment. But as to the cause assigned by him for painting Ammon with ram's horns, to signify the king who conquered *Libya*, a country abounding with sheep; and the rest of the imaginary explanation of the emblems, under which the heathen deities were represented, as before quoted, I can by no means agree with him. Be-

[1] See Deut. vi. 9. Isai. lvii. 7, 8.

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cause I do not think that he has sufficiently distinguished between the idols of the aborigines Egyptians who never worshiped any images in human form, but only some beast or fish or plant that was their emblem or representative, and those latter Egyptians who worshiped the motly deities of part human, and part a brutal form; which latter custom may have been introduced about the time of Psammetichus, when the Grecians were first encouraged to settle in any numbers in *Egypt*, but the former custom was much earlier.

HERODOTUS says, that Neptune in particular was not so much as known to the ancient Egyptians; and the very name of Pan, though Herodotus allows him to be Egyptian and styles him the most ancient of all the gods, betrays its origin to be Grecian, being so called from the Greek word Πᾶν which signifies *ali*, because he was by the Greeks esteemed to be the god of all nature.

BUT what has contributed to confound this affair very much is, that one and the same person has been represented under very different emblems, or hieroglyphical characters. For thus, upon enquiry, we shall find, that Ham having been worshiped in *Egypt* under the two hieroglyphical characters of a ram and a goat, gave origin to the two Grecian deities of Jupiter Ammon and Pan.

FOR

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FOR let us only suppose Cham or Ham, which is the same word in the Hebrew, to be dead, and that some of his posterity wanted an hieroglyphical mark by which to notify and distinguish the tombstone or pillar that was erected over his grave. The word *cham* in Hebrew signifies *hot*, which being an adjective cannot well be represented by a symbol; it was therefore necessary to look out for some substantive or other by which that characteristical *heat*, for which Cham was remarkable, might be expressed. Berofus takes notice that Cham was called *Cham-essenua*, the word *essenua* signifying *immodest* and *impudent*: How then could this lustful heat of Cham's be stronger represented than under the symbol of a ram and a goat? That Jupiter Ammon was worshiped in *Egypt* under the symbol of a ram is beyond all controversy: and that Jupiter Ammon was the same person with Cham is manifest not only from the same significancy of the words Ammon and Cham; but also from the Latin and Grecian names of Jupiter and Ζεύς, which, as hath been before noted, signify the same with Cham, that is, *hot*.

As to the symbol of a *goat*, this may easily be shewed to have been one of the symbolical marks by which Cham was represented, and under which he was worshiped. For Berofus observes, that the city of *Chemis* in the upper *Egypt* was built in honour of Cham: and Diodorus says positively that the city of *Chemis* was

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built

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built in honour of the god Pan: therefore Pan and Cham must be the same person. Herodotus observes that Pan was the oldest of all the Egyptian gods; and who could be older than Cham the father of *Egypt*? He likewise says that the word Mendes in the Egyptian language equally signifies Pan and a goat. From all which put together it appears that this Pan the oldest of the gods, in honour of whom the city *Chemis* was built, was Cham; and that he was worshiped under the figure and character of a goat.

BUT what is most remarkable is this. That, when Moses is upbraiding the children of *Israel* with being guilty of idolatry in *Egypt*, he upbraids them in particular with the worship of *goats*, as it is in the [m] original, though we translate it *devils*; but the word in the Hebrew is *lassseirim*, which literally signifies *goats*. And yet these *goats*, these diabolical idols, which the Israelites worshiped, are in other places called *chammonim* or the representatives of Cham. Thus Lev. xxvi. 30. 2 Chron. xxxiv. 4, 7. Isai. xvii. 8. Ezech. vi. 4, 6. what we render in our translation *images* are in the original called *chammonim*; which should be translated *Ammons*. And in one of those images, which are represented in the *Tabula Isiaca*, we find the figure of an animal compounded of the parts of a goat and a sheep, and in particular carrying both the horn's of a ram and a goat upon his head, which

[m] Lev. xvii. 7. Deut. xxxii. 17:

proves:

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proves that the ram and goat were both made use of as the representatives of one and the same person. See the figure in plate i. fig. 1.

AND if we pursue this subject, we shall find, that, as the worship of Ham gave origin to the worship of Jupiter Ammon and the god Pan among the Grecians, so Caphtor one of the grandsons of Noah gave rise to the worship of Jupiter Casius, as well as to the worship of Dionysius, or the elder Bacchus, of the ancient Greeks. And on the other hand, that the remarkable transactions of the famous Misor the son of Ham, of Pharao, Cenchres, and Caphtor, have probably been collected together to make up the one imaginary character of Osiris.

To set this affair therefore in a proper light, I shall make an enquiry into the particular history of these persons, and shall endeavour to shew who they were, and what were the particular actions which gave occasion to their deification.

THE ingenious and learned Mr. Warburton hath shewed, from the nature of things as well as the practice of nations, that the art of hieroglyphical writing was the first kind of writing that was ever invented. And Eusebius remarks that the first temples were built over or near the burial places of eminent persons. Which burial places were in ancient times distinguished by a pillar or tall stone erected on one end over the place of their burial for a sepulchral monu-

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ment, as appears from the pillar that was erected by Jacob on the burial place of Rebecca, as mentioned Gen. xxxv. 20. And hence I suppose came the origin of Obelisks in *Egypt*, which as it abounded with fine quarries, gave the Egyptians an opportunity of pitching stones of the largest size over the burial places of eminent persons.

AND now let us suppose any of the first planters of one of the Egyptian colonies to have died, over whose burial place it was thought proper a pillar of stone should be erected as a memorial; and let us consider how the memory of the particular person here interred could be preserved before the art of literary writing was invented; and I believe none can be devised so natural or so rational as the engraving some hieroglyphical mark on the sepulchral stone which was significative either of his name or some qualification, or distinguishing part of his character. As for example, let us suppose that Caphtor, the head of the family of the Caphtorim, had a sepulchral stone erected to his memory, what more apposite or significative emblem could possibly be engraved on it than a *pomegranate*, which in Hebrew was called Caph-tor? Since the very image of the fruit called to mind the name of the person underneath interred. And, upon enquiry, it will appear more than probable that this happened to be the real matter of fact, which gave occasion in subsequent ages to the wor-

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ship

ship of Jupiter Casius as well as of Dionysius the elder.

CAPHTOR, from whom came the [n] Caphtorim, is in the history of Moses represented as being the son of Cashal' the father of the Cashluhim, who was the son of Misor the son of Ham. Which Caphtor seems to have come along with his great grandfather Ham into *Egypt*, because he is mentioned by Moses in the tenth chapter of Genesis before he speaks of the confusion of tongues and the dispersion which followed from it at Babel, the chapter ending thus, *These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood.* And hence it is that Moses frequently mentions the name of the Family or Nation as descending from a nation, rather than the name of the Parent of the family or nation; as when he says, that *Mizraim begat Ludim and Anamim and Lebabim, &c.* rather than say that *Misor begat Lud, and Anam and Laab, &c.* because Lud, and Anam, and Laab might have died without leaving a family or nation behind them.

Now the first Egyptian warrior that we meet any account of in real history, who extended his conquests beyond the boundaries of *Egypt*, was this [o] Caphtor, who with his brethren the Philistim dispossessed the

[n] Gen. x. 14.

[o] Deut. ii. 23.

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Avim of that part of the land of *Canaan*, which was afterwards called *Philistia* : for we find the Philistines peaceably settled there, when Abraham made a covenant with Abimelech, as mentioned Gen. xx. 2.

AND now if we can but shew that this Caphtor lived on *Mount Casius*, and was deified after his death; and that Jupiter Casius was worshiped on *Mount Casius* with the emblematical figure of a pomegranate in his hand, which in Hebrew is called Caphtor, I think there will be no reason to doubt that the Jupiter Casius of the Greeks took his origin from the famous Caphtor of *Egypt*.

THE habitation of Caphtor is described by the prophet [p] Jeremiah under the appellation of *the isle of Caphtor*. And in ancient times places bordering on the sea, especially promontories and head-lands, were called [q] isles. Thus the territory of Pelops in *Greece* was by the Greeks called Πέλοπος Νῆσος, that is, the island of *Pelops*, or *Peloponnesus*, though it is really not an island, but only much surrounded by the sea: hence also the *Thracian* and *Tauric Chersonesi*, &c. &c.

THE situation of the country of Caphtor will accordingly be found to have been on the sea coast, between *Phœnicia* and *Egypt*; for Caphtor was brother

[p] Jer. xlvii. 4.

[q] See Gen. x. 5.

to [r] Peles the father of the Philistim, in honour of whom the city of *Peleusium* was so called, which stood in that part of *Egypt* where the most eastern branch of the *Nile* empties itself into the sea. And that the situation of these two brothers was in that part of *Egypt* is also plain from the quarrel that soon happened between them and their neighbours the Avim, who were settled in that part of *Phœnicia* which bordered upon *Egypt*. For says Moses, [s] *The Avim which dwelt in Hazerim even unto Azzah, the Caphtorim which came forth out of Caphtor destroyed them, and dwelt in their stead.* Which victory, though it is here entirely attributed to the Caphtorim, yet was the joint effort both of the *Philistim* and *Caphtorim*; this country being, from Peles and his progeny the Philistim, called in after ages the land of the *Philistim* or *Philistines*. For as Peles was the elder brother of the two, and therefore probably had the more numerous progeny, this country seems to have been principally peopled by him, and the conquest to have gone under his name; the land of the Avim being from the sons of Peles called from the time of this conquest the land of the Philistines; though Caphtor, according to the account given us of this affair by Moses, as before quoted, seems to have been the principal person concerned in the heroical part of this transaction.

[r] Gen. x. 14.

[s] Deut. ii. 23.

THE prophet Amos [t], speaking of this circumstance, in the name of God, saith, *Have not I brought up ISRAEL out of EGYPT? and the PHILISTINES from CAPHTOR?* And why does the prophet say that God brought the Philistines from *Caphtor* and not from *Peleusum*, but because the habitation of *Caphtor* was nearer to the land of the Avim than *Peleusum* was, and Peles must therefore have past through the land of *Caphtor* to get at the Avim? A situation agreeing exactly with that of *Mount Casius*, which being bounded on the north by the *Mediterranean sea*, into which according to [u] Strabo it projected considerably, and on the west by the *Sirbonic lake*, might very properly in those days, have been called, as it is by the prophet Jeremiah, *the isle of Caphtor*.

And that this was the true situation of *Mount Casius*, is plain from the very name, as well as from the descriptions given of it by Herodotus, Josephus, Strabo and Pliny, as being near *Peleusum* bordering on the *Sirbonic lake*, and being the boundary between *Egypt* and *Syria*. Thus [x] Josephus speaking of Titus's journey from *Alexandria* to *Jerusalem* says, that being

[t] Amos, ix. 7.

[u] Casius mons aggeribus arenarum similis, et in Mare procurrens, ipse aquarum inops. In eo Pompeii Magni corpus jacet, et Jovis Casii templum est. Strabo l. xvi. p. 523.

[x] Jos. de Bel. Jud. l. iv.

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arrived at *Thmuis*, he went on shore, walking on foot, and lodged all night at a small city called *Tanis*; his second station was *Heracleopolis*; and his third *Pelusium*; when he had refreshed his army at that place for two days, on the third he crossed the mouths of the *Nile* at *Pelusium*. He then proceeded one station over the desert, and pitched his camp at the temple of Jupiter Casius, and the next day at *Ostracine*. Now [y] *Strabo* says, that the temple of Jupiter Casius was on *Mount Casius*. And [z] *Herodotus*, that *Mount Casius* stretches into the sea near the *Sirbonic lake*; and that it is the boundary between *Egypt* and *Syria*. In which he is supported by *Pliny* [a] who saies, that *Mox Idumæa incipit et Palæstina ab emerſu Sirbonis lacus*.

AND indeed it is from this circumstance of its being a boundary between these two countries, that the very name of *Casius* is derived; being borrowed from the Hebrew word קָצִי *catsi* or *casi*, which signifies a boundary, and that derived from the radical word קָצַץ *to divide*, from whence the substantive קֶץ signifies an end, in which sense it is often used in the Old Testament. So that this situation of *Mount Casius*, as being that part of *Egypt* which bordered on *Palestine*, seems to agree exactly with the place of the habitation of the famous *Caphtor*.

WE are now to shew that this *Caphtor* was deified

[y] *Strabo* l. xvi. p. 523. [z] *Herod.* l. ii c. 6. l. iii. c. 5.

[a] *Plin. Nat. Hist.* l. v. c. 13.

after his death. And this is easily done from the history of Naaman the Syrian, as mentioned 2 Kings v. 18. who said to Elisha the prophet, *In this thing the Lord pardon thy servant, that, when my master goeth into the house of RIMMON to worship there, and he leaneth on my hand, and I bow myself in the house of RIMMON, when I bow myself in the house of RIMMON, the Lord pardon thy servant in this thing.* Whence it appears that there was such a deity as the god Rimmon. Now Rimmon in the Syriac or Chaldee, which anciently was the same language though now they are different, signifies the same thing with *Caphtor* in Hebrew, viz. a *pomegranate*. So that the god Rimmon was really and truly the same person with the god Caphtor. And hence it also came to pass, from the same deity being worshiped in these two different places, that that mountain in *Syria*, where this Rimmon or Jupiter Casius was worshiped, was also called *Mount Casius*, in honour of the place from whence his worship was transferred from *Egypt* into *Syria*. It was upon *Mount Casius* in *Syria Antiochena* that Trajan, [a] in his progress against the Parthians, made an offering to Jupiter Casius, on which account this temple of Jupiter Casius is represented on several of his coins, as well as on several of the subsequent emperors [b]. The deity is described by a mountain in the middle of the temple, to denote his being a mountain-de-

[a] See. Trifan Comment. Hist. des Emp. Vol. 1. p. 425.

[b] See Plate. II. fig. 4.

ity, with this inscription, CEAETKEON. Π. CT-PIAC [c]. i. e. *Seleuciensium Pieriæ Syriæ*, in order to distinguish this temple from that in *Egypt*. And this is also the reason why I produced so many quotations out of Josephus, Strabo, Herodotus, and Pliny, to prove the original *Mount Casius* with the temple of Jupiter Casius on it to have been situated near *Egypt*, whence also it appears that the Syrian Jupiter Casius was borrowed from thence.

It being thus proved that the famous Caphtor was deified in *Syria* at the time of the prophet Elisha by the name of Rimmon, and at the time of Trajan by the name of Jupiter Casius, nothing remains but to shew, that the ΖΕΥC ΚΑCΙΟC of the Greeks, or Jupiter Casius of the Romans, was worshiped on the original *Mount Casius*, bordering on *Egypt* and *Palestine*, in the figure of a man holding a pomegranate in his hand, which in Hebrew is called *Caphtor*, and in Syriac *Rimmon*. And this sufficiently appears from Achilles Tatius, who expressly asserts that, being at *Pelusium* he met with an image of JUPITER CASIUS in the form of a young man with a POMEGRANATE in his hand, which, says he, contains a mystery. But this mystery denotes no more, than that *Caphtor* in Hebrew

[c] So Patin represents it, and Vaillant and Hardouin on Pliny read it. But Mr Masson, who had seen the coin, saies it is ΠΕΙΡΙΑC, as in Mss. this Seleusia of Syria is often styled. Biblioth. Literaria, Lond. 1722. 4to. Num. iii. p. 45, 46.

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signifying a pomegranate, this fruit was put in his hand as an hieroglyphical mark to distinguish the person deified.

IT is manifest that the Egyptians worshiped plants, for which they were ridiculed by the wits of Greece and Rome:

*Quibus nascuntur in hortis
Numina.*

says the Poet. When therefore the Greeks came into this country, who never worshiped either beasts or plants, and found a stone or an altar dedicated to some god with the hieroglyphical mark, as, suppose, of a pomegranate on it, they immediately erected the statue of a man in its stead, and gave him the emblem of the pomegranate to hold in his hand; of which there is a [d] medal extant in the collection of the Elector Palatine, on one side of which is represented a man with a pomegranate in his hand, and on the reverse this motto ZEYC KACIOC. See plate I. fig. 2.

AND as *Caphtor* was the original person from whence the Jupiter Casius of the ancients was borrowed, so is it also more than probable that he gave rise to the worship of the elder Dionysus, as sufficiently appears from the very word Dionysus, which both in Arabic and Greek signifies the lord or god of *Nysa*. For, ac-

[d] See Reland's Palestine, vol. ii. p. 934.

According to Monsieur Formont, *Dio* in Arabic signifies *lord*; and therefore *Dionysus* properly signifies, according to that interpretation, the *lord of Nyssa*. And in Greek the word $\Delta\iota\omicron\varsigma$ signifies the same as the word *Divus* among the Latins, that is, *a divine person*, and so by way of eminence is put for *Jupiter*; and therefore *Dionysus* is plainly, according to this interpretation, derived from a composition of the two words $\Delta\iota\omicron\varsigma$ and Νύσσης , i. e. *the god of Nyssa*.

Now if we can but prove this town of *Nyssa*, of which *Dionysus* was first the lord, and then the god, to have been situated on *Mount Casius*, I think there will be no need of any further proof that this *Dionysus* or god of *Nyssa*, and *Jupiter Casius*, and *Caphtor* were all one and the same person. Eusebius says that *Nyssa* was a town in *Arabia*, situated between the *Nile* and *Phœnicia*; which agrees exactly with the situation of *Mount Casius*, for as that was undoubtedly the boundary between *Egypt* and *Phœnicia*, as hath been already shewn, so was it also the boundary where these two countries bordered on *Arabia*, and is therefore frequently by the geographers said to belong to *Arabia*. Thus [e] Pomponius Mela says, when speaking of *Arabia*, *Arabia, nisi qua Casio monte attollitur, plana et sterilis*. And again, speaking of the *Sinus Arabicus*, he says, [f] *Init penitus introrsusque: dum Ægyptum pene et montem*

[e] Pomp. Mel. i. c. 10.

[f] Id. l. iii. c. 8.

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Arabia Casum attingit. And [g] Diodorus quotes Homer for saying in his Hymns, that *Nysa* was built on the top of an healthful mountain in *Arabia*, not far from *Egypt*, but distant from *Phœnicia*, or, which is the same thing, more distant from *Phœnicia* than *Egypt*; which agrees exactly with the situation of *Mount Casius*; the *Sirbonic lake*, as well as a large tract of an uninhabitable desert, lying between *Mount Casius* and the habitable parts of *Phœnicia*, which desert, though in reality it belonged to *Phœnicia*, Homer, I suppose, reckoned as belonging to *Arabia*, as it is manifest Pomponius Mela imagined *Mount Casius* did.

It is further to be observed that the appellation of *Nysa* seems to have been borrowed from this high and elevated situation of the town, the Hebrew word נִישָׁה *Nasa* in Niphal and Pihel, that is, when it is founded *Nysa*, signifying, according to Buxtorf, *susculit, extulit se, sublatus est, elatus*. And accordingly Virgil, in his description of it, says,

Liber agens CELSO Nysæ de vertice tigres.

Æn. vi. 805.

And if Caphtor, who was manifestly of a warlike genius, did at his first settlement in those parts employ himself in hunting and killing wild beasts, as it is more than probable he did, a warlike genius in those days, like [b] Nimrod, shewing itself in early

[g] Diod. l. v. c. 2.

[b] Gen. x. 8, 9.

life,

life, by hunting wild beasts, this may have given occasion to those traditionary histories of this Dionysus or lord of *Nysa* having conquered lions, tigers, &c. And his having conquered the Avim, the fame of which spread as far as *Syria Antiochena* with so much eclat as to occasion divine worship to be there paid to him, was a sufficient foundation for the Greeks to raise the report of his having conquered *India*, every place which was much eastward of *Greece* being by the poets called *India*. Thus Virgil, speaking of the *Nile*, calls upper *Egypt* and *Æthiopia* by the name of *India*,

Usque coloratis amnis devexus ab Indis.

Georg. iv. 293.

And in another place, speaking of the Parthians, he says,

Imbellem avertis Romanis arcibus Indum.

Georg. ii. 172.

And hence it is that *Nysa* is said by some of the ancients to have been situated in *India*. As for example, Philostratus speaking of *Nysa* says, that it was a mountain in *India*, where was a temple dedicated to Bacchus.

As to the tradition of this Dionysus having been the first that planted the vine, I cannot find any well grounded foundation to support it. The history of the ancient heathen gods hath been so strangely confound-

ed,

ed, and their transactions have been so blended one with another, that it is almost impossible at this distance of time to unravel them. Thus, for instance, Diodorus says that Osiris was sometimes taken for Serapis, Bacchus, Pluto, Ammon, Jupiter, and Pan; and that Isis was the same with Ceres, Thesmophora, Luna, Juno &c. And Plutarch [i] hath two dissertations to prove, that Bacchus and Osiris were both the same person, from the similitude of the rites in their worship; the ivy being called in the Egyptian language *Cheno Siris*, i. e. *the plant of Osiris*. He says however, in another place, that this part of the character of Osiris with relation to the culture of the vine was in after ages by mistake applied to Bacchus. I should therefore be inclined to imagine, as the characters of these two persons were very different, Dionysus or Bacchus being a martial hero, and Osiris a [k] peaceable prince, cultivating and improving his country by the arts of husbandry, and political government, that this mistake arose from some statuary god-maker, who not knowing how to account for the pomegranate in the hand of our young Dionysus, inserted a bunch of grapes instead of it, as being the more ornamental, as well as the more valuable fruit of the two; and that the mythologists, who were also the poets of the age, readily came into the exchange, as being more agreeable to their own

[i] Plut. de Isid. & Osir. sect. 35. and sect. 27, 30, 37

[k] Diod. l. i. c. 2.

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natural disposition, as well as the better subject for poetry.

As therefore it is manifest from Strabo, that, before the Grecians introduced the worship of human figures into *Egypt*, the Aborigines Egyptians had no images in their temples, that is, none of human form, but only the images of some animal or plant, which represented the object of their worship; how can we more naturally account for the origin of this custom, than by supposing such animal or plant to have been engraved on the tomb or sepulchral monument of some eminent persons as an hieroglyphical mark significant of the name or character of the person underneath interred, and that, from this and some other similar occasions, the worship of plants and animals came to be first practised in *Egypt*?

FOR besides animals and plants we also find represented on the obelisks and ancient religious monuments of the Egyptians, several instruments of husbandry, which we may reasonably suppose were first engraved as hieroglyphical marks on the tomb-stones of their inventors, to perpetuate their memory to posterity; which the Grecians, when they came into *Egypt*, placed in the hands of such human figures as by tradition they had learned were the authors or inventors of them. Thus, for example, we find the figures of Osiris and Isis always represented holding some instrument or other of husbandry. For, as to the *Crux ansata*, which
O hath

hath so much puzzled the learned world, and has occasioned Kircher to spend a long chapter in summing up the various opinions concerning it, who has, with a great waste of Rabbinical and Arabic learning, endeavoured to prove it contains a mystical summary of all astronomical and theological learning, both pagan and christian, it is, after all, no more than a setting stick for planting roots and larger seeds; as may appear from the figure of Osiris, plate I. fig. 3. which is copied from the Tab. Isiaca. The circle at the top, which has been conjectured to be an emblem of the world, being no more than the handle to hold it by, to enable the person that uses it to thrust the lower end into the ground; and the part which forms the cross underneath, being only a contrivance to prevent the other part from running too far into the earth, as it would be apt to do in the fertile soil of *Egypt*, especially after it had been moistened by the overflowings of the *Nile*, which was the usual time for sowing or planting. The reaping hook and flail cannot easily be mistaken. But two instruments Isis generally carries in her hand, which have not yet been explained; one seems only to be a knife for weeding corn, and the other a simple instrument made use of to this day by the country people both in *England* and *Ireland*, in twisting ropes of hay, for several purposes in husbandry, as may easily be perceived only by casting an eye on fig. 4. plate I. and fig. 6. plate II. This might have served in *Egypt* for twisting either sedge or the bark
of

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of the palm tree, the common materials there for
making ropes.

THE history of Osiris and Isis, as related by Berofus and Diodorus, seems manifestly compounded of various transactions, which were performed in different parts of the world, in very distant ages, and by very different persons. The history of the warlike exploits and conquests of Osiris seem to have been borrowed from the traditions relating to Caphtor; as the planting of the vine, which is attributed to Dionysus, or Caphtor, seems to have been taken from the traditionary history of Osiris. For that the actions of these two contemporary princes have been much confounded in history may be proved from a multitude of quotations out of the ancients.

NOR did the authors of the history of Osiris stick to contemporary transactions, but have manifestly mixed the history of some facts which happened in much later ages of the world, even as low down as the times of Moses, with the history of the invention of those arts of husbandry which must have been discovered in a much more early age; and therefore could not possibly have happened in the life of one and the same person. As for example, the art of plowing and sowing corn could not possibly have been the invention of so late an age as the reign of that Pharaoh or Egyptian king, who was drowned in the Red-sea in pursuit of Moses and the Israelites; and yet it is manifest,
O 2 almost

almost to a demonstration, that the history of the destruction of Osiris by Typhon, and of the lamentations of Isis for the loss of her husband Osiris, whose body she could not find, because it was thrown into the sea, must have been borrowed from the aforementioned transaction.

OF which opinion the tradition mentioned by [l] Tacitus, that it was in the reign of Isis, the wife of Osiris, that a multitude of Jews left *Egypt* and were conducted into a neighbouring country, under the command of Hierosolymus and Judæus, is a strong corroboration, which story, by adding to it some of the remarkable traditions belonging to their ancient worthies, and men of renown, was in after ages wrought up into the fabulous history of Osiris. For [m] Plutarch acknowledges, that Typho, the enemy of Osiris, was sometimes taken for an emblem of the sea; and indeed the very origin of the word, being derived from the Greek word *τύφομαι*, *fumo*, to foam and rage, seems to confirm it. And what is very remarkable, Plutarch observes, that this Typho, whenever he was represented by an image, was always painted red. Now it is impossible to give any other reason why this emblem of the sea, into which the body of Osiris is said to be thrown, should be painted red, but because the name of the sea in which Osiris was drowned, was the sea of Edom, which word signifies red, and from thence

[l] Tacit. Hist. l. v.

[m] Plut. de Isid. & Osir. sect. 41.

that

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that sea has ever since been vulgarly called the *Red-sea*.

AND yet from one part of the character given by [n] Diodorus of Isis and Osiris, that they were great encouragers and improvers of the civil arts of husbandry, and first taught the inhabitants of *Egypt* how to plow and sow, &c. these persons must have lived in a much earlier age of the world than that of Moses. Hence Tibullus says,

Primus aratra manu solerti fecit Osiris,

Et teneram ferro sollicitavit humum.

Primus inexpertæ commisit semina terræ,

Pomaque non notis legit ab arboribus.

Hic docuit teneram palis adjungere vitem,

Et viridem dura cedere falce comam.

Which arts are so necessary to the support of human life, that it is impossible the cultivation of them could have been deferred to so late an age of the world as the days of Moses. And therefore we ought to suppose that the real persons, from whom this part of the character of Osiris and his wife Isis hath been borrowed, were some of the first inhabitants of *Egypt* after the flood; upon whose sepulchral tomb-stones the Grecians having found the several instruments of husbandry engraved, which they had either invented or improved, erected the statue of an human figure for their deification, and as a distinguishing mark by which these

[n] Diod. l. i. c. 2.

deities might be known from others, placed the instruments of husbandry in their hands which had before been graven on their obelisks, or in their temples; and as among the rest Osiris might have had the figure of a bull engraved on his pillar, as one of the hieroglyphical marks which were intended to denote his having taught the Egyptians the art of plowing; and as Isis might have the figure of a cow engraved, among others, on her sepulchral pillar, to denote her care and attendance at the dairy, hence possibly these two animals might in time come to be reckoned sacred in *Egypt*; and when the Grecians, who never worshiped beasts, came thither, they would of course erect statues to those deities (of whom the bull and the cow were the representatives) in the shape of human figures, but with the head of a bull or a cow, to denote the deities to which these imaginary figures belonged [o].

AND if we are inclined to enquire who that person was, among the descendants of Ham, from whence this character of Osiris was borrowed, we shall find it was probably Mizraim, the second son of Ham as mentioned Gen. x. 6. whose proper name was Mizor, the plural number of which truly denotes the people or nations descended from him, rather than the head of the family itself, as hath been before noted, the termination *im* in Hebrew being the noted termination of

[o] See plate II. fig. 5. representing Isis with a cow's head, the royal plume, and Orus on her lap.

the masculine gender in the plural number. And accordingly the Egyptians are universally, through the whole Pentateuch, called by the name of מִצְרַיִם Mizraim, as being the descendants of Mizor, or Misor, as he is called by Sanchoniatho, who says that the brother of Sedec, or Canaan, was called Μίσωρ. For it is remarkable, that the Hebrew Tsade was differently pronounced by different nations; the Greeks generally converting it into a *t*, and the Phœnicians into an *s*. Thus, for example, the city of Tyre, whose ancient and proper name was צֹר Zor or Tzor, was by the Greeks called *Tor*, and thence *Tyre*, but by the Phœnicians it was called *Sor*, and now *Sur* to this day. In like manner the city of צֶן Zoan, or Tsoan, was by the Grecian pronunciation changed into *Taan*, and thence into *Tanis*; whereas the Phœnicians pronounced it *Soan*, as it is at present written in the Samaritan Pentateuch, Num. xiii. 23. And therefore Sanchoniatho, who was a Phœnician, pronounced the Hebrew word מִצְרַיִם Mizor or Misor, Μίσωρ, Misor.

How Misor came to be called Osiris is not so easy to be accounted for. Sir Isaac [p] Newton observes, that "Plutarch tells us, the syllable *O* put before the word *Siris* by the Greeks, made it scarce intelligible to the Egyptians." Which is a very uncommon mistake in that great and generally correct author.

For [q] Plutarch, on the contrary, says, that the syllable *O* was added by the Egyptians. His words are, Εἰσὶ γὰρ οἱ τὸν Ὅσιριν ἄντικρυς Ἥλιον εἶναι, καὶ ὀνομάζεσθαι Σείριον ὑφ' Ἑλλήνων λέγοντες, εἰ καὶ παρ' Αἰγυπτίοις ἡ πρόθεσις τῷ ἄρθρῳ τῷ ὀνόματι πεποίηκεν ἀμφιγνοεῖσθαι. That is, *There are some who manifestly assert that OSIRIS is the same with the SUN, and that he was called SIRIUS by the Greeks, tho' the addition of the article by the Egyptians made [the origin of] the name to be doubted of.*

AND indeed it is not to be wondered that the Egyptians should prefix the letter *O* to the word *Siris*, when the Greeks had once introduced that name to be applied to the sun, since by that addition they made an Egyptian word of it, signifying *many eyed*, which was no improper epithet for the sun. For says [r] Plutarch, speaking in another place of OSIRIS, *the name itself denotes many eyed, as we are told by some, who would derive it from the words Os and IRI, which words in the Egyptian language have that import.*

THE name it seems, according to Plutarch, by which the deity, afterwards called *Ofiris*, was originally known in Greece, was Σείριος, who supposes that name to belong to the sun. This also must have been a fiction, or mistake, of the later Greeks. For Σείριος

[q] Plut. de Isid. & Osir. sect. 52.

[r] Plut. de Isid. & Osir. sect. 10.

being

being an adjective, must be connected with some substantive; which was probably the word 'Ασηρ. But Hesiod, who wrote many ages before Plutarch, mentions the dog-star by the name of Σεΐριος 'Ασηρ, and not the sun; from whence we see how much the Egyptian deities were blended and confounded together by the Greeks, towards the latter ages of the Grecian empire.

BUT the true name, by which this god was originally distinguished in *Phœnicia*, before it was changed into Osiris by the Egyptians, or into Siris, or Σεΐριος by the Greeks, seems to have been Ifiris [s], whom Sanchoniatho mentions as being brother to Chna the first Phœnician. Now Chna the first Phœnician was manifestly Canaan, which name of כנען as it is in the Hebrew, may be read either Canaan, or Cnaän, and was therefore by the Greeks called Χνᾶ, Chna. This Cnaän, or Chna, was the youngest son of Ham, who with his descendants first peopled *Phœnicia*, and from him that country was called the land of *Canaan*, or *Cnaän*.

IN another part of the same chapter Sanchoniatho says, that Misor, and Sedec, which signifies *just*, were brothers, and that Misor had a son named Taautus, who was the first inventor of the elements of writing. Now it is more than probable, that this Sedec was also

[s] Ἰσείρις ἀδελφὸς Χνᾶ τῷ πρώτῳ Φοίνικος. Euseb. Præp. Ev. l. i. 10.

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the same person with Chna, or Canaan, the brother of Ifiris, and that he was the very person who received tithes from Abraham, under the title of [t] Melchizedec, which is as much as to say King Sedec, or, as St. Paul explains it, *the King of Righteousness*, a title he might have acquired on account of his regular distribution of justice, being the Father, and consequently prince, of the whole country. For if Canaan, the youngest son of Ham, be but supposed equally long lived with Arphaxad the son of Sem, as he was of an equal distance in descent from Noah; Canaan might have been alive several years after this congress of Melchizedec with Abraham. This Melchizedec or Melchi Sedec, or, according to the literal writing of the Hebrew, Melchi Tfadec, is said by St. [u] Paul, to be *without father, and without mother*; a circumstance, very well agreeing with the account given of Chna by Sanchoniatho, who, being the first that inhabited and planted Phœnicia, is said to be *without father and without mother*, because his parents not living with him, were unknown in that country. Thus [w] Seneca, speaking of two of the ancient Kings of Rome, says, that Servius had no mother, and Ancus no father; which he afterwards explains by saying, that it was not known who was the father of Ancus. And hence also Horace says,

[t] See Chron. Heb. Bible vindicated, p. 100. [u] Heb. vii. 3.

[w] Senec. Epist. viii.

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*Persuades hoc tibi vere,
Ante potestatem Tullī atque ignobile regnum,
Multos sæpe viros NULLIS MAJORIBUS ORTOS
Et vixisse probos, amplis et honoribus auctos.*

Hor. Serm. l. i. Sat. 6.

All which put together is an additional proof that Ofiris, or Ifiris, the brother of Chna, was the same person with Misor, the brother of Sedec.

HAVING thus discovered Jupiter Ammon and Pan in the person of Ham; and Jupiter Casius and Dionysus [*w*] in the person of Caphtor, the great grandson of Ham; and of Ofiris in the person of Misor; let us now try if we can discover who this Taautus was, who being the son of Misor is here said by Sanchoniatho to be the first discoverer of the art of writing. [*x*] Sanchoniatho likewise says, that this Taautus was the same person, whom the Egyptians call Thyoth, the Alexandrians Thoth, and the Greeks Hermes. He likewise [*y*] observes, that this Taautus meditated very much on the nature of dragons and serpents, and that in after ages the Phœnicians and Egyptians on that account attributed a kind of divinity to these animals.

Now according to Moses, Misor or Mizor the father of the Mizraim had no less than [*z*] six sons and

[*w*] The editions of Plutarch write Dionysius; but Spanheim has proved from coins that the true name is Dionysus, Num. Diss. vii. ed. fol. which is likewise more agreeable to the etymology above given of it, p. 94, 95.

[*x*] Euseb. Præp. Ev. l. i. c. 9.

[*y*] Id. ibid. c. 10.

[*z*] Gen. x. 13.

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two grandsons, before he departed with his father Ham from the plains of *Shinaar*, to march towards *Egypt* on the dispersion at *Babel*; which were these: Lud, the father of the Ludim or Ludians; Anam, the father of the Anamim; Laab, the father of the Lehabim, Lubim, or Libyans; Neph, or Nephath, the father of the Naphtuhim; Pathros, the father of the Pathrusim; and Cashal, the father of the Cashluhim; who had also two sons, Peles the father of the Philistim, and Caphtor, the father of the Caphtorim.

[a] MR. Shuckford says, that the Egyptians generally ascribe all their sciences to Pathros, whom they called Thyoth. In proof of which he quotes Jamblichus *De mysteriis Ægyptiorum*. But I cannot find that Jamblichus, in his whole treatise *De mysteriis*, once mentions the name of Pathros. [b] He speaks indeed of Hermes having written twenty thousand volumes, or, as Meneteus says, 36525 volumes, and begins his treatise with saying that the Egyptian writers thinking Hermes was the inventor of arts and sciences, ascribed all these books to Hermes, who was reputed the god of wisdom and eloquence: That Pythagoras, Plato, Democritus, Eudoxus, and many others went to visit the Egyptian priests: That Pythagoras and Plato learned their philosophy from the pillars of Mercury in *Egypt*; which pillars, says he, are full of learning. But he no where explains who this Hermes was.

[a] Shuck. Con. B. iv. p. 216.

[b] Jamb. de Deo et Deis.

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MR. Shuckford says also, that Pathros, whom he calls "Pathrusim, is imagined to have first invented " the use of letters, but Naphtuhim is said to have " learnt both them, and several other useful arts from " him, and to have instructed his people in them. " He (that is, as I suppose, Naphtuhim) is said to have " been the author of the architecture of these ages, " and to have had some useful knowledge in physic " and anatomy. The Egyptians do in general ascribe " all their sciences to the other brother; but it is easy " to conceive how this might happen, Pathrusim, " whom they called Thyoth, being a person so extra- " ordinary, that it might be difficult for any other " name besides his to obtain any considerable share of " reputation in the age he lived in".

AND in proof of this Mr. Shuckford quotes Syncellus and Sir John Marsham; but unfortunately neither Syncellus nor Marsham say one word about Naphtuhim, that I could find. [c] Syncellus, in his third dynasty, mentions one Toforthrus the successor of Necherophes, whom he says the Egyptians called *Æsculapius*, on account of his skill in medicines, and that he found out also the art of chiselling stones, and took much pains in improving the art of engraving letters. [d] Marsham indeed endeavours to prove this Toforthrus to be a brother of Thoth's; because, according to the Grecian mythology, both *Hermes* and *Æscu-*

[c] Syncel. p. 56. Ed. Par.

[d] Marsh. p. 39.

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Æsculapius are said to be the sons of Jupiter. But in this he contradicts an authority, which at other times he relies much upon, viz. Sanchoniatho, who [e] expressly says that Æsculapius was the son of Sedec, who was brother to Misor, and therefore Thoth and Æsculapius could at best be but cousin-germans.

So that I am afraid Tosorthrus cannot easily be proved to be the same person with Naph or Naphtuhim, the son of Misor; though Mr Shuckford seems to have hit by chance on the real person to whom the original character, not only of Æsculapius, but the god Thoth truly belongs. And that is Naph or Neph the father of the Naphtuhim, as will appear more plainly when we come to compare some circumstances, not selected out of mythological writers, but from true historians, who relate matters of fact, and not imaginary fables.

IF therefore we first consult the books of Moses, we shall find that Ham the son of Noah, immediately after the confusion at *Babel*, came with his two sons Mizor and Canaan (which last was also called, Sedec, or the just) to take possession of those territories which from them have since been called the lands of *Canaan*, and the lands of *Mizor* or *Mizraim*; and having left his younger son Canaan with his eleven grandsons in

[e] Euseb. Præp. l. i. c. 10.

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possession of the land of *Canaan* [f] from thence entering in of *HAMATH* even unto *GAZA*; he then proceeded with his son *Mizor* and his children to take possession of the land of *Egypt*; and having settled his grandson *Cashal* with his two great-grand-children *Peles* and *Caphtor* at the entrance into *Egypt*, where they built *Pelufsum* in honour of *Peles*, and possessed themselves of [g] the *Islands of Caphtor*, he advanced further up into *Egypt* with his son *Mizor*, and settled him at *Zoan* in the land of *Mizraim*, as it is called in the Scriptures, or in the *Mestracæan* region, as it is called by *Josephus*; *Grand Cairo*, which stands nearly in the place where *Zoan* did formerly, being called by the *Arabians* to this day [h] *Al-Messer*.

THEN *Ham* went still further up into *Egypt*, and possessed himself of that part which from him was named [i] *Chamia*, now inhabited by the *Copts*, who are styled in the language of the country *Chami* to this day. In which territory the city of [k] *Chamys*, or [l] *No-Ammon*, as it is called by the prophet *Ezekiel* (which literally signifies the city or habitation of [m] *Ammon*) was built in honour of him. From whence

[f] Num. xxxiv. 9. Josh. xiii. 5. [g] Jer. xlvii. 4.

[h] Shaw's Trav. p. 340.

[i] Though *Cham* is in English, for the softness of pronunciation, written *Ham*, yet the true name is *Cham*, as it is always written both in Hebrew and Greek. [k] Berosus. [l] Ezek. xxx. 14.

[m] That *Cham* and *Ammon* denote the same person appears from comparing Gen. xiv. 5. and 1 Chron. iv. 40. with Deut. ii. 20.

his son [*n*] Pathros still went higher up and built the city of *Pathros*, but where that was situated I cannot positively determine.

NEPH, or Naph, or Nephath, the father of the Naph-tuhim, advanced still further up the river, and proceeded as far as *Syene*, on the uttermost southern borders of *Egypt*, and settled somewhere thereabouts, whence that region was from him called *Napata*, where queen Candace afterwards reigned, according to [*o*] Strabo.

LUD went still higher, and possessed himself of *Æthiopia* properly so called, from whom came the Ludim or Lydians, mentioned by the prophets Isaiah and Jeremiah, as being famous [*p*] *for handling and bending the bow*; and of whom [*q*] Herodotus tells this remarkable story, that, when Cambyfes had conquered *Egypt*, and had thoughts of invading *Æthiopia*, he sent some spies before him, who, under pretence of carrying presents to the King, might privately enquire into the strength and condition of the kingdom. When they were arrived at court, and had made their presents, the king of *Æthiopia* said to them, “ It was not from
“ any consideration of my friendship that the king of
“ *Persia* sent you to me with these presents; neither
“ have you spoken the truth; but are come into my
“ kingdom as spies. If Cambyfes was an honest man,

[*n*] Isai. xi. 11. Jer. iv. 41.

[*p*] Isai. lxvi. 19. Jer. xlv. 9.

[*o*] Strabo, l. xvii.

[*q*] Herod. l. iii.

“ he

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“ he would desire no more than his own; and not endeavour to reduce a people under servitude who have never done him any injury. However give him this bow from me, and let him know that the king of *Æthiopia* advises the king of *Persia* to make war against the *Æthiopians*, when the *Persians* shall be able thus easily to draw so strong a bow; and in the mean time to thank the gods, that they never inspired the *Æthiopians* with a desire of extending their dominions beyond their own country”. When he had said this, he loosed the string, and delivered the bow to the ambassadors.

LAAB crossed over the *Nile*, and possessed himself of that part of *Africa*, which from his posterity the *Lehabim* or *Lubim*, mentioned 2 Chron. xii. 3. xvi. 8. was called *Libya*. Where [r] Anam went is not so certain; but possibly he may have crossed over the river *Nile* with his brother Laab, the people of that country being called by the prophet [s] Ezekiel a mingled people.

Now of all the sons of Mizor, viz. Lud, Anam, Laab, Neph, Pathros, and Cashal, I can find no traces in real history which any way resemble the character of Taautus or Thoth, except it be Neph or Nephath

[r] I cannot conceive the reason why Mr. Shuckford so confidently affirms Anam to be the Curudes of Syncellus, who succeeded Menes in the government of the *Mestæan* region. Shuckf. Connect. p. 216. Syncell. p. 91. Par. ed.

[s] Ezek. xxx. 5.

Q

the

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the father of the Naphtuhim, who settled about *Syene*, on the borders between *Egypt* and *Æthiopia*. So that we must have recourse to Neph the fourth son of Mizor to find out in him, if we can, this god Thoth.

Now if we look into Plutarch, we shall see that the inhabitants of the *Thebais* in upper *Egypt* were alone of all the Egyptians free from taxes towards supporting the sacred animals, because they worshiped only the god Cneph; whom I suppose to be the same with Neph, as Ham was indifferently called Cham or Ham. And [t] Eusebius says from Philo-Byblius, that that idol under the figure of a serpent with the head of a hawk, which the Phœnicians called Agathodæmon or the good Dæmon, the Ægyptians called Cneph.

AND what proves this Cneph or Neph not to have been an imaginary idol, but a real man, who had been deified by some of his admirers for his great endowments, is that [u] Eusebius likewise says the Egyptians worshiped the god Cneph under the image of a king with a girdle about his waste and a sceptre in his hand, and an egg coming out of his mouth; which egg was looked upon as an emblem of the world. And [w] Strabo says that there was in an island adjoining to *Syene* the temple and Nilometre of the god

[t] Euseb. Præp. l. i. c. 10.

[u] Euseb. Præp. l. iii. c. 11.

[w] Strabo, p. 817.

Cneph; whom, according to the Greek termination of the word, he calls Cnuphis. Which Nilometre, or machine for measuring the increase of the *Nile*, shews that this god Cneph, Cnuphis, or Neph, had been some remarkable person living near *Syene*, who had been famous for the use of characteristic marks in his observations on the rise of the *Nile*. For, says Strabo, “ this Nilometre was a canal cut out of one entire stone “ in the bank of the *Nile*, in which were engraven “ several lines to denote the different encreases of the “ *Nile*; to which were also added several characteristic “ marks to denote upon certain days the future “ encrease of the *Nile*: by observing which, persons “ of skill were capable of forming certain presages of “ the ensuing season; and to prognosticate, whether it “ was likely to be fruitful or otherwise”.

Now that this god Cnuphis or Cneph was the same with the god Taautus or Thoth appears from hence; That it is universally acknowledged the god Thoth was the same deity which was also called Anubis. And that Anubis and Cnuphis were the same person seems to be manifest not only from the similitude of the words, but also because it appears, from several of the Abraxas, or Egyptian Talismans collected by [x] Montfaucon, that Anubis was originally written Cnuphis or Cnubis, for on several of those Abraxas, where a serpent is represented with a lion's head, on

[x] Mont. Ant. Tom. ii. Par. ii. p. 361.

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the reverse is the word XNOYBIC [*y*] Cnubis or Cnuphis, on others XNOYMIC Cnumis, and upon another both XNOYMIC and plain ANOYBIC Anubis. See the figures 1. 2. 3. in Plate ii.

AND what confirms this opinion is the great variety of emblematical figures under which the gods Cnuph and Thoth were characterized; all which seem plainly to have taken their origin from the Nilometre of the god Cnuphis near *Syene*. For since, as [*z*] Strabo expressly says, the Egyptian temples had no images in them, that is none of human form; but only those of some animal, substituted to denote the object of their worship; hence it was, that the various emblematical characters made use of by Cneph in his Nilometre furnished those persons, who out of regard to his memory were fond of worshipping him as a god after his death, with a variety of emblematical representations under which he might be adored. As for example, that of a serpent with a lion's head, of a serpent with a hawk's head, or that of a dog.

As to that famous emblem of a dog, under which this god Cnuphis, or, as Virgil calls him [*a*], *Latrator Anubis*, was worshiped, it is certain, that the brilliant star, which is known among astronomers by the

[*y*] The Greek *z*, when turn'd into Latin, was always changed into an U.

[*z*] Strabo, l. xvii.

[*a*] Virgil. *Æn.* l. viii. ver. 698.

name.

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name of the Dog-Star, and is one of the brightest in the whole firmament, becomes visible in *Egypt* in the month of July, about the time of year when it is agreed by all writers, the *Nile* generally begins to overflow its banks. This star is therefore called by Hesiod Σείριος Ἀσὴρ, i. e. Sihoris Aster, the star of the river *Sibor* or the *Nile*; *Sibor* being the name by which the river *Nile* was known in early times, as appears from Josh. xiii. 3. and Jerem. ii. 18. which name was probably given it on account of the dark colour of its waters at the time of its inundations, being derived from the Hebrew verb שָׁחַר *Shachar*, *niger fuit, denigratus est*, whence also it was called by the Greeks Μέλας. And hence Virgil speaking of this river says,

Et viridem Ægyptum nigra fecundat arena,

where Servius in his notes remarks, *nam antea Nilus MELO dicebatur*. And therefore this symbol of a dog might have been made use of by Neph in his Nilometre as a characteristic mark to denote the rise of this star, which gave them warning to prepare their grounds for being flooded by the *Nile*. Whence probably it obtained the name of the dog-star; and Neph might himself in after ages be worshiped under this symbol, and thence also obtain the name of Taautus or [b] Taaut, i. e. the dog.

AND as the dog might serve for an hieroglyphical mark in the Nilometre to denote the rise of that star,

[b] Hist. du Ciel.

and

and the time when the *Nile* should begin to overflow its banks, it is probable Cneph had different marks to denote the different degrees of its encrease both before and afterwards. And as when the *Nile* hath once overflowed its banks, it drives all the serpents before it out of their lurking places; so the hawks at the same season annually return into *Egypt* in quest of their prey. For [c] Eusebius observes, that these birds are very useful in *Egypt* in destroying the serpents, which he calls Κεράσαι Ceraistæ, and were so [d] named from several islands of that name near *Syene* abounding with these animals. And [e] Plutarch says, that at *Hermopolis* there was an image of Typho represented by an hippopotamus, (a known emblem of the rise of the *Nile*) on which was a hawk fighting with a serpent. From the importance therefore of the periodical return of this bird, Cnuphis in his Nilometre may have made use of a compound mark of an hawk and a serpent to denote a particular degree of the increase of the *Nile*, and might therefore after his death have been worshiped under the emblematical character of a serpent with the head of a hawk. And hence also probably arose the tradition mentioned by Sanchoniatho, that Taautus, or the god Thoth, is said to have meditated very much on the nature of dragons and serpents; and that in after times the Phœnicians and E-

[c] Euseb. Præp. Evang. l. ii. c. 1.

[d] Steph. Thesaur.

[e] De Isid et Osir.

gyptians on that account attributed a kind of divinity to these animals.

FOR the same reason this god Neph might also have been worshiped under the symbol of a serpent with a lion's head, because in the month of July the sun enters into the constellation of the lion, and therefore Cnuphis or Anubis or Neph might have applied this device of a serpent with a lion's head, as another symbol or hieroglyphical mark to denote the serpents quitting their holes, in consequence of the due increase of the *Nile* at the time when the sun enters into the sign of the lion.

As to that representation of the god Cneph which is mentioned by [f] Eusebius, in the similitude of an human shape with an egg coming out of his mouth, which egg was looked upon as an emblem of the world; Josephus informs us from Manetho, that although the Phœnicians, Greeks, and Romans worshiped the images of men, yet they held the worship of brutes in great abhorrence. From hence as these got footing in *Egypt*, the Egyptian deities began to change their forms, and by a gradual transiſion and transformation, from beaſt to half beaſt and half man, came at laſt to be worshiped entirely in a human ſhape: To this we muſt aſcribe the original of thoſe motly deities Pan and the Satyrs: And hence the god Cnuphis or Anubis, from

[f] Euseb. Præp. l. vii. c. 11.

the figure of a dog under which emblem he was worshipped by the aborigines Egyptians, was worshipped by the Egyptio-Phœnicians in the shape of a man with a dog's head [g], and by the Phœnicians and Grecians who lived out of *Egypt* in the entire figure of a man. And to distinguish him from their other deities, they represented him either with an egg in his mouth, which was an emblem designed to denote his being the author of fertility; or else with naked and erect genitals, to denote the same prolifick quality. For [b] Plutarch gives this as the reason why the [i] Phallus was carried about in the Pammilian ceremonies; because it was the emblem of fertility and generation. And [k] Diodorus expressly says, that “not only the
 “ Egyptians, but many other people also paid a sacred
 “ regard to the parts of generation, as the instruments
 “ of the production of animals. That the priests al-
 “ so, when they take upon them their function in *E-*
 “ *gypt*, are first initiated to the god Priapus. That for
 “ the same reason Pan and the Satyrs are worshipped:
 “ and that several set up their images in temples, to
 “ denote their generative properties”. For this reason undoubtedly it was that the gods Hermes and Priapus were imaged among the Greeks and Romans in so shameful an attitude.

[g] See Plate ii. fig. 7. from a coin of the emperor Julian.

[b] Plut. de Isid. and Osir.

[i] The Phallus was an image

of the human parts of generation.

[k] Diod. l. i. c. 4. see Euseb. Præp. l. ii. c. 2.

That

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THAT Hermes or Thoth was represented in this manner by the Greeks, is testified by Pausanias in his *Eliaca*; and by Herodotus in his *Euterpe*, that the people of *Athens* learned from the Pelasgians so to represent Hermes. Of the same kind therefore I take that god to have been, which was worshiped by the [l] Moabites and Midianites, under the name of Baal-Peor, which words literally signify the *naked* or *shameless god*. And therefore the prophet [m] Hosea observes of the Israelites, that *they went to Baal Peor, and separated themselves unto that SHAME*. And Saint Paul, speaking of this defection of the Israelites, says [n], *neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand*. And for this reason it probably was, that God gave particular directions, upon the conquest of the Moabites and Midianites, for destroying every [o] adult male and every woman who had known man; that women or even men, who had so far lost their shame and their modesty as to worship such a deity, might not further spread their abominations in the camp of *Israel*.

IT is observed by [p] Herodotus, that Melampus was the first who introduced the worship of the phallus into *Greece*, and that Melampus was instructed by Cadmus. It is therefore more than probable that Cadmus, who was a Canaanite, might have been taught this

[l] Num. xxv. 3, 5, 18. Deut. iv. 3.

[n] 1 Cor. x. 8.

[o] Num. xxxi. 17.

[m] Hof. ix. 10.

[p] Herod. l. ii.

object of worship by his neighbours the Moabites and Midianites; and that this was one reason why God was pleased to give such strict orders to the children of *Israel*, when they got possession of the land of *Canaan*, to dispossess the Canaanites, and not so much as to permit them to dwell among them, but to [q] *smite them, and utterly to destroy them and to make no covenant with them: and to drive out all the inhabitants of the land from before them, and to destroy all their pictures, and all their molten images, and to pluck down all their high places.*

WHY the name *Hermes* was in after ages given by the Grecians to the god *Cneph*, is easily accounted for; if we do but consider the importance of his observations by his *Nilometre*. As *Neph*, the father of the *Naphtuhim*, was only a great grandson of *Noah*, and as *Selah*, who was at the same distance of descent from *Noah*, lived to the age of 443 years, and to the 474th year after the flood; he may very well be supposed to live near three hundred years after his arrival in *Egypt*: during which time it is reasonable to believe, he was constantly improving his *Nilometre*, and adding to it various hieroglyphical marks of its use. And from the number of observations, which he had an opportunity of making in such a length of time, it might not be difficult for him to form such a judgment of the encrease of the *Nile*, as to know some weeks before hand, when it would begin to rise; and

[q] Deut. vii. 2. xii. 3. Num. xxxiii. 51. &c.

after

after it had risen for some time, whether it would exceed its usual bounds, or whether it would stop short of them, and not reach its common height. By foretelling which events he might easily get the reputation of being a prophet; or, in the language of the vulgar, a conjurer. And by being represented under this character to the Grecians, who came to visit *Egypt*, he might thence obtain from them the name of [r] *Hermes*, which signifies, *the interpreter* of the will of the gods.

So that this title of *Hermes Trismegistus*, which *Sanchoniatho* says, was given by the Grecians to the god *Tautus*, may very well be supposed to have taken its origin from the Nilometre of the god *Cneph*. To this also might be owing the tradition of his having invented letters, because he was the first who devised those symbolical characters which afterwards went under the name of Hieroglyphics. For [s] *Diodorus* observes that the art of hieroglyphical writing was first brought from *Æthiopia* into *Egypt*. And certain it is, that *Napata*, or the country of *Neph*, is that part of *Æthiopia* which borders upon *Egypt*. Which also may have laid the foundation of all those compliments paid to *Hermes* by the Grecian and Roman poets, on his being the founder and patron of polite arts and sciences.

[r] Ἑρμὸς τῆς ἑρμηνείας, i. e. *ab interpretatione*. Vide Virg. *Æn.* iv. 356. cum notis Servii in locum.

[s] *Diod.* l. iii. c. i.

[*z*] EUSEBIUS observes that, besides all the various characters in which this deity has been already represented, the god Cneph was also pictured in the form of a king, with a girdle about his waste, a sceptre in his hand, and a plume of feathers on his head. This Πτερόν Βασίλειον, or royal plume, consisted of two large feathers placed erect on his head; some instances of which are to be seen in the Tabulæ Ifiacæ. (See Plate ii. fig. 5.) The Greeks by converting these feathers into wings, and changing his sceptre ornamented with serpents, which were the emblem of the god Cneph, into a caduceus, furnished their god Hermes with a new character, and made him the messenger, as well as the interpreter, of the gods.

[*u*] DIODORUS says that Hermes not only found out letters, but was also skilled in medicine and harmony, and invented the ten stringed lyre. Hence also it appears that from the history of the Egyptian Cneph, the Grecians borrowed the character of their god Apollo. Under which character when he was admitted back again into the Egyptian theology, he obtained the name of Orus, from the Hebrew word אור *Ore*, which signified *light*. For [*w*] Herodotus and Diodorus and Plutarch all agree, that the Orus of the Egyptians was the Apollo of the Greeks.

[*i*] Euseb. Præp. l. iii. c. 11.

[*u*] Diod. l. i.

[*w*] Herod. l. ii. Diod. l. i. c. 2. Plut. de Isid et Osir.

Now this will enable us to account for that symbolical representation given us by [x] Montfaucon, of a dog holding between his paws the lyre of Apollo, and the caduceus of Mercury [y]. Which, he says, is one of those ænigmas he will not attempt to explain. But the device was designed only to shew that the author of it thought Orus, Anubis, and Hermes the same deity. For as the lyre was the undoubted symbol of Orus or Apollo, and the caduceus of Hermes or Mercury, so was the dog the known emblem of Anubis or Thoth. Whence, I apprehend, it is manifest that Neph, Anubis, Thoth, Hermes, and Orus, were originally all one and the same person, that is, the fifth son of Osiris, Ifiris, or Mizor, who was the son of Ham, the third son of Noah; who being the last of the long lived men that came with Ham into *Egypt*, is therefore said to have been the [z] last of the gods that reigned in *Egypt*.

FOR if we suppose Neph or Orus to have lived as long as Salah, who was of the same distance of descent from Noah, that is, his great-grand-son, then he would have lived 433 years, and to the 472d year after the flood; and would have been contemporary

[x] Canis quidem ille, qui lyram Apollinis, Mercuriique caduceum custodit, inter ænigmatica schemata censerè puto, quorum interpretationem ne tentare quidem ausim. Mont. Ant. Suppl. tom. i. l. iii. p. 100.

[y] See Plate ii. fig. 8.

[z] Herod. l. ii.

with

with Esau and Jacob, when the life of man was reduced to the term of 140 or 150 years at the furthest; in comparison of which the life of Neph or Orus must have been looked upon as a godlike one.

UPON the whole, it is manifest that though the Grecians borrowed their deities originally from *Egypt*, yet by the wrong pronounciation of their names, the misapplication of their qualities, and attributes, and by the mythological histories which they afterwards invented, they gave great occasion to the confusion which hath since ensued. The great number of hieroglyphical marks found on the sepulchral monuments of eminent persons, which were either expressive of their names, their qualifications, or their inventions, contributed to the same purpose; as these marks, from the veneration of the persons to whom they belonged, came in after ages to be held sacred, and in process of time to be worshiped.

FOR when the worship of the one God was once departed from, superstition would naturally look out for numberless local and tutelar deities to supply the place of infinite power. Hence it was the Egyptians gathered all these sacred characters together, and for fear of disobliging any one deity, made their collection as large as possible. For though particular deities might in particular places have an extraordinary degree of adoration paid to their most noted characteristic representation, yet the obelisk or temple
I
erected

erected to them, was all over inscribed with the rest of those characters which were held sacred; as is visible to this day on the walls and pillars of the Egyptian temples. And that this was the original use which was made of the great number of hieroglyphic marks now found in those places of devotion as well as on the obelisks, and that they were not an historical account of the life and actions of any one particular person, is plain from that species of idolatry which the prophet [a] Ezekiel imputes to the Jews, when he describes one of their Cryptæ, of which sort there are many now remaining in Egypt. *And he said unto me, Go in and behold the wicked abominations, that they do here: so I went in and saw: And behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the walls round about. Then he said unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery?*

WHERE it is to be observed, that the walls of these chambers of their imagery were pourtrayed round about with every form of creeping things, and abominable beasts; which shews that this superstition was borrowed from Egypt, and that the Israelites had added to it all the idols of the house of Israel; the ceremonials of it were performed in the dark, as in the Egyptian Cryptæ, which are so called for that very reason, be-

[a] Ezek. viii. 9.—12.

cause they were dark, being derived from the Greek word κρύπτω, *abscondo*. So that every one of the Cryptæ was a sort of Pantheon, which held a collection of the emblems of all their gods, and had all their sacred characters collected together; at least as many as the Cryptæ could conveniently contain.

I COULD also wish that the person whom you think proper to send abroad would attempt to go into *Abyssinia*, and visit, if possible, the source of the *Nile*; which, I think, he might do by gentle degrees, if he could contrive to live for some time at or about *Syene*, on the borders between *Egypt* and *Æthiopia*. While he is there, he may try if he can find any traces of the Nilometre of Neph, as described by Strabo. And by making small excursions at first, and cultivating an acquaintance with some of the mercantile travellers going in and out of *Æthiopia*, I should think it not impossible for him to meet with some good natured person who would serve him both as an interpreter and guide.

BUT, Gentlemen, after all, though I have put these remarks together, that the person whom you employ may be excited and enabled by the help of them and such other observations as his own good sense shall dictate, to distinguish the several æras of the antiquities which he may meet with in and about *Egypt*; not only with regard to the hieroglyphical marks, in which

which when he finds any human figures intermixed, he may be assured they are neither purely Egyptian nor of the earliest antiquity; but also with regard to those buildings, pillars or arches, which he may meet with in his travels, the several æras of which I think it would not be difficult for a curious observer to discover; yet I must own that the principal object I have in view is an exact description of the second stone of Moses, and a copy of those unknown characters which are to be found on the Mountains of *Mocatab* or the *Written mountains* in the promontory of *Mount Sinai*. If these inscriptions are real letters and words, though in a character at present lost and unknown, an alphabet may easily be formed from them, and the meaning of the words themselves probably discovered. And then who knows what may be the event?

THE books of Moses, with regard to early antiquity, are a *light that shineth in a dark place*: And indeed wonderful is the light which darts forth from them, whenever the enquirer crosseth it in his searches into the early ages of the world. Besides, as the truth of the Christian religion depends upon the veracity of the Jewish history, as delivered by Moses, any thing which may serve to corroborate or enlighten that history must be of service to the Christian revelation. And therefore as I look upon those two stones in the promontory of *Mount Sinai*, one of which has lain so many thousand years unnoticed by any traveller of consequence,

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to be an attestation of the truth of the books of Moses
litterally written by the finger of God, I do not con-
sider this proposal barely as a matter of curiosity, but
as an enquiry which may be of great and real service to
religion; and on that account hope you will look with
the more favourable eye on this address from,

Gentlemen,

Your most obedient

humble servant

ROBERT Cloghen.

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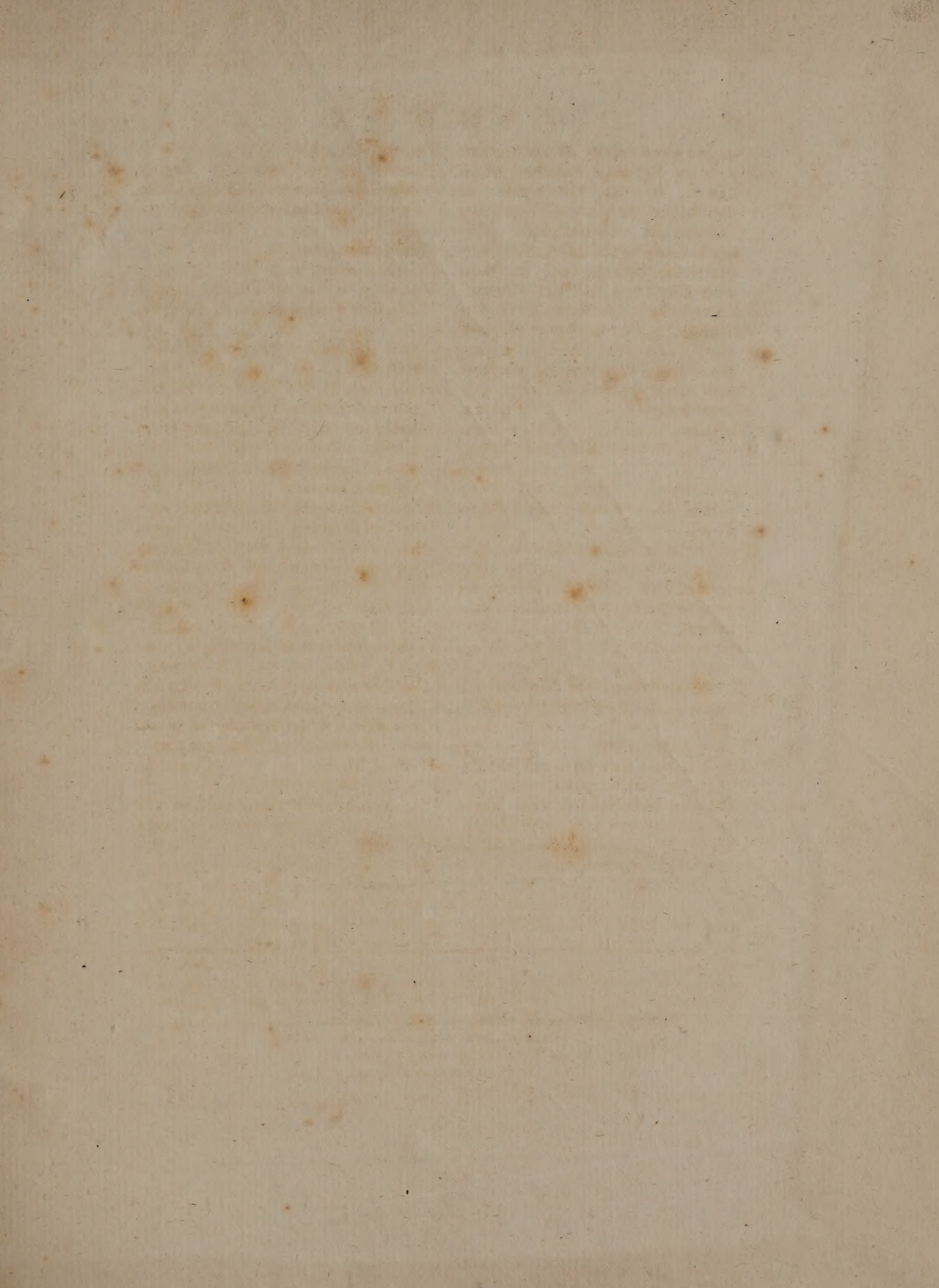
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F I N I S.

E R R A T A.

- Page 12. Line 9. for *Cbatherine* read *Catharine*.
 17. penult. after white add a colon.
 60. 10. for *Peleusian* read *Pelusion*.
 90. 17. for *Pelusion* read *Pelusion*.
 109. 16. dele likewise.



70

108

41

97

